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THE

NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. 9.

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ETERNAL PROGRESS IN HEAVEN.*

THAT change of mind and heart whereby a man is delivered from the bondage of selfish and worldly loves, and brought under the dominion of love to the Lord and the neighbor, is called regeneration. It is the soul's birth into a higher life, even the heavenly. It is not, however, a sudden but a gradual and progressive change, like all truly Divine operations. It goes on during the whole period of man's pilgrimage on earth. "There is," says Swedenborg, "no determinate period of a man's regeneration, in which he may say, 'now I am perfect;' for there are innumerable states of evil and falsity with every man . . . all of which must be so entirely shaken off as to no longer appear."—A. C., n. 894. And it is clear that these states cannot be all changed in a moment. Selfishness cannot be eradicated or thoroughly subdued, and disinterested love implanted in the heart, in an hour. Character is neither formed nor changed suddenly. It is a thing of slow and gradual growth, like the progress from infancy to manhood. The kingdom of heaven cannot be instantly established and built up in any soul. It is always exceeding small at first — like a grain of mustard seed; but it grows until it becomes a tree, so that the birds may build their nests in the branches thereof. It is subject to the same Divine law that governs all living things — the law of development, growth, progress.

* From a forthcoming work entitled "Heaven Revealed."

And here the question naturally arises, Does this law of progress exist in heaven as well as on earth? Is there with the angels anything in the nature of spiritual improvement or growth? — anything like a progressive advancement toward higher and more perfect states of life? The following is Swedenborg's answer to this question:

"Regeneration, or the implantation of heavenly life in man, commences from his infancy and continues even to the close of life in this world, and after death it goes on perfecting forever; and what is a secret, man's regeneration in the world is only a plane for the perfecting of his life to eternity."—A. C. n. 9334.

"The arcana of regeneration are innumerable and scarcely at all known to man; for the man who is principled in good, is reborn every moment from his earliest infancy to the last period of his life in the world, and afterwards to eternity."— Ibid. 5202.

"The angels are being continually perfected by the Lord; yet they can never be perfected to such a degree that their wisdom and intelligence can be compared with the divine wisdom and intelligence of the Lord."— Ibid. 4295.

"While the church is being established in man, he is in truths, and by means of them good grows; but when established, he is then in good, and from good in truths which in this case grow continually. The growth is, indeed, small during his life in the world, because obstructed by cares for food and raiment and other things; but in the other life it is immense, and this perpetually to eternity; for the wisdom which is from the Divine has no end. Thus the angels and all who become angels when they come into the other life, are perfecting continually; for everything of wisdom is of infinite extension, and the things of wisdom are infinite in number; hence it may be clearly seen that wisdom is capable of growth to eternity."— Ibid. 6648. *See* also A. C., n. 894, 1941, 1610, 5122, 7541, 8325, 8426, 4803, 10,048.

Extracts similar to the foregoing might be greatly multiplied. What is here quoted is Swedenborg's uniform teaching on this subject; nowhere in his writings do we meet with anything contrary to this.

Now, it must be conceded that there is something in the doctrine here enunciated, which produces an agreeable impression upon the mind on its first announcement. It is a

doctrine which we cannot help wishing, at least, might be true. It chimes in with every one's fondest hopes and noblest aspirations. Our highest conception of heaven demands for its full realization, that it should be a state of never-ending progress in knowledge, wisdom, and love. And as soon as we begin to look at the subject from a rational point of view, the reasons multiply for believing that what is here announced, and is in such complete accord with the highest hopes of all enlightened minds, must, indeed, be true.

For, what reasonable objection can be urged against the doctrine? What is to hinder eternal progress in the realms above? There surely is ample room for it. There is only One Infinite and absolutely perfect Being. Compared with Him, what are the highest angels in respect to love and wisdom? Less than the fire-fly's tiny spark compared with the sun's majestic blaze. The angels themselves perceive and acknowledge that all the love and wisdom they possess is momentarily received from the Lord; and without such perception and acknowledgment, they would not be in heaven — would not be angels.

There is, then, spiritually speaking, an infinite distance between the Lord and the angels. And the latter may, therefore, go on advancing forever toward the Divine perfections, yet never reach them — never become absolutely perfect. And as every increase in love and wisdom is accompanied by a corresponding increase of happiness, therefore the happiness of the denizens of heaven (assuming that the doctrine here announced is true), will continue to increase throughout the endless ages.

Eternal progress, then, is clearly among the possibilities of the angelic state; and this may be taken as presumptive evidence, at least, that the doctrine is true. For the Lord's essential nature is such that He must forever desire to draw all — angels as well as men — to Himself. His will toward all his children must be, that they continually "go on unto perfection," — continually approximate the Divine likeness. And if such be his will, such is virtually his command to the angels; and such a command implies the capability of endless progress.

Furthermore, progress is everywhere an indispensible condition of the highest happiness. We must not forget that angels are human beings. They are all in the human form, and were once inhabitants of the natural world. They are all, therefore, gifted with human faculties which are subject to fixed laws. Now, it is well known that progress is an essential condition of the highest happiness on earth. However learned, wise, and good a person may be, the consciousness of having attained the utmost limit of human perfection, and of inability to receive any increase of knowledge, wisdom, or love, while knowing that there exist degrees of excellence infinitely beyond his present attainments,— this would be a serious draw-back to his happiness. A person of very moderate attainments, if conscious of a steady increase in wisdom, and of possessing the capacity for unlimited progress, would be much happier than he who had attained a far higher spiritual eminence, but knew that all further progress was denied him. If heaven were an unprogressive state, therefore, it would be wanting in one of the conditions which we know to be essential to people's highest happiness on earth. Indeed we can hardly conceive of the angels as being very happy, if the capacity for still higher human excellence were denied them. Certainly the angelic state would be less happy without than with the condition of eternal progress.

The truth of this doctrine may be further argued from the intense activity which exists in heaven. Wherever there is life, there is activity ; and the higher the life, the more intense the activity. And it is an eternal law that all our human powers — our intellectual and moral faculties not less than our bodily organs — are expanded and strengthened by exercise. The man who daily exercises his powers of memory, reasoning, calculation, or analysis, for a considerable length of time, finds that he thereby comes to remember, reason, calculate, or analyze with ever-increasing facility. These faculties are improved by exercise. So with the moral feelings. A person who exercises himself habitually in deeds of kindness, grows more and more kind. The more one practises the laws of charity, the more he comes to love these laws, and the more

charitable he grows. The more we sympathize with the unfortunate and sorrowing, the more tender and sympathetic we become. And, on the other hand, by the unrestrained indulgence of our lower propensities — our pride, avarice, conceit, and love of self — the more proud, avaricious, conceited, and selfish we become through such indulgence.

Nothing, indeed, is more certain than that all the powers of the intellect and all the dispositions of the heart are strengthened by exercise. And the more they are exercised (provided there be no excess), the more does their strength increase. There is no exception to this law. And since it is a law of mind, it must exist wherever finite minds exist,— for bodily death works no change in the laws of our mental constitution. The mind is the man — the real person in human form. This is immortal, and its laws are unalterable. Whatever laws, therefore, are known to govern the mind or spirit when clothed with flesh, will surely govern it in the great Hereafter.

Now, the angels being all images and likenesses of the Lord, must reflect in some measure the light of his wisdom and the warmth of his love. They love others better than themselves; therefore it is their delight to communicate of their love and wisdom to others. Such being their character, their highest and noblest faculties are being brought into constant exercise. Their love of wisdom impels them to the fullest exertion of their intellectual faculties, and their love of each other finds its appropriate exercise in continued deeds of kindness and of use. And if the powers of the intellect and the dispositions of the heart are strengthened and improved by exercise, what then should result from the constant exercise of these powers and dispositions in heaven? What, but continual growth, expansion, improvement? — continual increase of heavenly riches? — continual progress toward perfection?

And this doctrine has also the support of Holy Scripture. Thus in the parable of the talents, it is said that those servants who used (traded with) their talents, did thereby increase them—gained besides them two, and five, talents more; while

he that received but one talent, and instead of using, buried it in the earth, did thereby lose all that was given him. By which we are plainly taught, that the spiritual gifts bestowed by our Divine Master are increased by being properly used; while, if we neglect to use them,—neglect the healthful exercise of our God-given powers,—fail to practise the revealed laws of heavenly charity, we lose at length, through such neglect and failure, the inclination and power to use them. We show ourselves unprofitable servants, unworthy the powers or gifts bestowed. Hence that Divine decree: "Take therefore the talent from him and give it unto him who hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath."— MATT. xxv. 28, 29.

Yes: The sure and everlasting law is, that heavenly treasures increase with the using. Heavenly dispositions and feelings are strengthened by exercise. Heavenly wisdom increases in proportion as the laws of the heavenly life are religiously obeyed. In respect to spiritual things, therefore, it is given to every one according as he gives; in other words, according as he uses the gifts that God has bestowed on him; agreeable to the Lord's own words: "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall they give into your bosom." When we exercise the graces of heaven, we impart unto others of our spiritual gifts; and by the very act of imparting, our souls are opened to a fuller reception of the same gifts and graces. This is one of the laws of our spiritual life. It must, therefore, be a law of life with the angels, who are simply human beings in a more advanced stage. And since they never desire any good merely for themselves, but are ever willing and anxious to communicate their delights to others, therefore they must be continually receiving fresh increments of love and wisdom from the Lord, and their progress must be unending.

Besides, there is a twofold progress,—progress through growth or the maturing of graces already acquired, and progress from the increase or multiplication of goods and truths.

Every spiritual truth dropped into an honest heart, is as a seed sown in good ground. It springs up, and, if properly cared for, grows to maturity, and in due time brings forth fruit — the golden fruit of charity. And this fruit contains the seeds of new truths, which, falling into the same good ground, spring up and bear fruit, "some thirty, some sixty, and some a hundred-fold." And so, through the multiplication of truths and the fructification of goods, the mind of a regenerate man (and the same is true of an angel) becomes like a beautiful garden adorned with all manner of trees, flowers, and fruits, ever increasing in fertility and beauty, and in the number, variety, and richness of its products. This is the true paradise of God. This is the real meaning of that garden which it is said the Lord God planted eastward in Eden, and wherein he "caused to grow every tree that is pleasant to the sight and good for food; the Tree of Life also in the midst of the garden." And now, as in the most ancient times, He places in this garden every Adam whom He recreates in his own image and likeness, when He breathes into him the breath of true spiritual life, and makes him a living soul.

The Lord himself teaches in the parable of the sower, that *seed* has a spiritual signification. "The seed," He says, "is the Word;" and the Word is Divine Truth. And when the truth falls into humble and honest minds, and is received, understood, and obeyed, the seed is said to fall upon good ground. "He that received seed into the good ground, is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty."

"With a man who is principled in love and charity," says Swedenborg, "seed from the Lord is so fructified and multiplied that it cannot be numbered,— not so much during his life in the body, but incredibly in the other life. For while man lives in the body, the seed is in corporeal ground and among underbrush and thickets which are scientifics and gross pleasures, also cares and anxieties. But when these things are cast off, as is the case when he enters the other life, the seed is freed from them and shoots forth, as the

seed of a tree when it springs out of the ground, shoots forth into a shrub and then into a large tree, and is afterwards multiplied into a garden of trees. For all knowledge, intelligence, and wisdom, with their delights and felicities, are thus fructified and multiplied, and in this manner grow to eternity."—A. C., n. 1941.

If in heaven, therefore, there exist the precious seeds of truth, and the still more precious fruits of charity, there must be a perpetual multiplication of truths and fructification of goods in the minds and hearts of the angels; and this implies eternal progress.

Analogy also lends additional support to the truth of this doctrine. All organic forms on earth enjoy but a transitory life. They are born, they grow to maturity, they die. But until they arrive at maturity, their state is one of constant progress. They are continually advancing with greater or less rapidity, continually increasing in strength, continually unfolding new beauties and capabilities. This goes on until the period of full maturity is reached. Then decay — and decay is but another term for death — commences. This is the case with every plant, tree, animal, and even with man considered in respect to his material organism. Death is not sudden but gradual when it takes place in an orderly way. It is the conclusion of a process, the whole of which from beginning to end is a dying process. Man is not dying for only a few minutes or hours, but usually for many years. He begins to die shortly after he has attained to the fulness of bodily strength and stature, and when the freshness and bloom of early manhood have begun to depart. But up to this time there is physical growth, progress, a continual unfolding of bodily powers.

Now, there is no death in heaven; consequently, no decay. All is life there. And since in all living things on earth there is constant progress up to the time when death commences, therefore (reasoning analogically) we must conclude that progress in heaven is unending. Analogy justifies the inference, that, so long as there is orderly life without decay in any created subject, so long must there continue to be a pro-

gressive improvement in the recipient forms, and a constant increase in the fulness and perfection of that life.

Moreover, the angelic heavens are continually increasing in numbers. Every society there grows by the constant addition of new members; and every additional member being a new form of good and truth, adds something to the perfection of the society, just as every new instrument added to a band of music, exalts and improves the general harmony. In this way also every society, and consequently the whole heaven of angels, must be ever advancing toward a more and more perfect state,— ever increasing in variety, wisdom, and consequent happiness.

Can there be any doubt, then, about the truth of Swedenborg's disclosure on this subject? Nothing less than everlasting progress would suit the nature or satisfy the wants of the human soul. Reason, analogy, and Holy Scripture alike bear testimony to its truth. No one in heaven remains stationary, or quite satisfied with his present attainments,—an inspiring and ennobling thought! There all are forever receiving fresh increments of wisdom and love, forever advancing toward the Divine likeness, forever drawing nearer to the eternal Fountain of all light, life, peace, and joy. No one there ever thinks that he has attained to the *ne plus ultra* of knowledge, or that the intensity and purity of his love can never be increased. On the contrary they all perceive and acknowledge that what they know is as nothing in comparison with the fathomless abyss of knowledge in the Divine mind; and that their love, in its strength and sweetness, bears no comparison to the Lord's infinite love. While they are in this state of perception and humble acknowledgment, they are in a progressive, because in an open and receptive state. Their joys, too, are forever multiplying, for these increase with the increments of wisdom and of love.

What, now, is the practical bearing of this doctrine? What is its obvious and legitimate tendency? Clearly this: to make those who cordially accept it, humble and earnest seekers after heavenly goods and truths; never satisfied with present attainments; unwilling to think themselves already wise or

good enough, but always reaching after a wisdom more exalted; always going on unto perfection, yet never imagining that they have attained to it. It naturally suggests such reflections or inquiries as these: Should a person be content with that particular phase of religious truth which was adapted to the world centuries ago? Should we refuse to believe in, or neglect to seek after, higher aspects of truth than such as were suited to their eyes? We, who know so very little comparatively — should we cease to be receivers or learners, when the angels are inquiring and learning forever? Should mortals imagine that they have fathomed all the arcana of the Divine Word and the human soul — that they have reached the end of God's last chapter on things divine and spiritual — and fancy themselves so wise that they can afford to sneer at further alleged disclosures, when those shining ones in the courts above so humbly confess that all they know is as nothing in comparison with what they do not know? Should men on earth indulge the conceit of having already attained perfection, or be satisfied with any standard already reached, when the angels of the highest heaven are forever advancing in wisdom and in all angelic graces?

Oh, what a rebuke does this heavenly doctrine of progress, administer to that contracted, conceited, and unprogressive spirit so often exhibited even among professing Christians! — that spirit which turns proudly and sometimes scornfully away from all new disclosures on the sublimest themes; and which — asking for no more and no higher truth — plumes itself on present attainments, as if the farthest boundaries of spiritual knowledge and heavenly wisdom had already been compassed!

O, God of boundless truth and love, be pleased to look with pitying eye on the foolish pride and self-conceit of the multitudes who treat with scorn and derision thy sublime revealings, and shed down on all thy children here below more of that humble, truth-seeking, wisdom-loving, progressive spirit of thy children in the realms above!

Philadelphia, Pa. B. F. Barrett.

THE NEW MOVEMENT.

In an article in this Magazine for April last, the writer evidently thinks that I have done the author of the "Letters on Spiritual Subjects" injustice, in attributing to him "Universalist ideas." I am willing to acknowledge the charge thus far, that I ought to have exonerated Dr. Holcombe, on the ground of his explicit declarations, from holding the final restoration of all, in the gross sense of the Universalists. It has long since passed into a rule that, in fair controversy, you must distinguish between the positions of your opponent and the consequences which you may think to flow from them by just inference. The author of the Letters disclaims all belief that those who are in the hells will one day become angels, and I ought to have taken more explicit notice of this disclaimer. In doing him this tardy justice, however, I must be permitted to say, that my argument for the fixedness of the infernal state from the nature of the last judgment, still seems to me applicable to his view. There is such a thing as receiving at the postern what has been rejected at the front gate, and besides the Universalism which empties all the hells at last into heaven, there is a universalism in disguise which does the same thing without acknowledging or perhaps seeing it. A careful examination of the author's positions will show that, by just reasoning on New-Church grounds, they do change all devils and Satans into angels.

Let us begin this examination with the passage cited in part by Mr. Barrett:—

"The hells will not be regenerated as the Universalists think, neither will they be annihilated as some believe. They will be subdued and reformed; and instead of being infesting enemies, they will become tributaries, dependants, and servants of the human race, or friends and allies, according to their own internal and external states.—A. C., n. 1695. The regenerate men of the new earth will constitute the exterior of the ultimate heaven, and no influx into the human mind from the hells will any more be possi-

ble. The Lord, however, will make merciful provision for those in hell, as He does for all His creatures. The general proprium of hell will be subdued, although its inhabitants will be receptive of only a low, sensual, and scientific life. They will be wisely governed and controlled from their own selfish standpoints. They will be in rapport with the subjugated proprium of the heavens. They will render willing obedience, for they will discover the Lord to be their best friend, who saves them with a powerful hand from themselves and from each other. They will exclaim, 'The Empire is peace.'"

What! are devils and Satans really to become our "friends" so that, giving over their infestations, they will wish us well from the heart? Are they indeed to turn "allies" and help us on in the way to heaven? If so, they cannot but undergo a change of their ruling love from evil to good, no matter in what low degree, and this is regeneration. And how is it that they can, in any sense, become "internal"? "The wicked have no internal." Examined by angels in the world of spirits, they are found to be hollow-headed behind, and this, to use a favorite word with the author, is an "organic" defect. It can no more be made good in the other world than the brain of an idiot could, by any acts of medicine or surgery, be made over, after he has left his mother's womb. If, again, "the general proprium of hell is to be subdued," it is pertinent to ask, whether the proprium is to be merely restrained by the fear of punishment, as the only motive to which it is capable of responding, or, voluntarily resisted from a higher motive. In the one case, the will to rebel against the Divine order would remain internally active; in the other, it would be put aside as it is with the angels. If the context left any doubt in which of these senses we are to take the subduing of the proprium, the result expected from it would settle the question. The hells, in consequence of it, are to receive "a low, sensual, scientific life." As this life is to be a new provision of the Lord's mercy, it must differ from that which they received before, that is to say, it must be spiritual, though in a low degree. Here again we have regeneration without the name.

But what has brought about this change with the evil? They have made a discovery. In the midst of "the outer darkness," in which they have hitherto lived, they have found out a heavenly truth, namely, that "the Lord is their best friend"—and not only their friend, but their Saviour, since "He saved them with a powerful hand from themselves and from each other." The author does not explicitly infer from this discovery that they will come into love towards the Lord; still, as he tells us that "they will render willing obedience"—an obedience which must be grateful also if they can exclaim "The Empire is peace," the conclusion is obvious.

And what are we to understand by "the redemption of the hells." One might ask how they could be redeemed, without being saved, and how they could be saved without coming into heaven. That they are to be redeemed, as the writer in the April number suggests, "in the body of humanity" can refer only to the way in which their redemption is to be effected, but does not take away the fact that they are to be redeemed. Accordingly we find "the redemption of the hells," or its equivalent, spoken of absolutely as in the following passages:—

"That He comes for judgment and restoration, to reduce the hells to perfect order and obedience."—*Independent*, Jan., 1885.

"This sphere is the earth of the heaven, but *the heaven of the hells*, the reformed, orderly states of interior natural affection and thought, into which the evil spirits may now be elevated."—*Independent*, Aug., 1884.

"Making hell itself the willing and cordial servitor of heaven."—*Independent*, June, 1884.

This last wonderful extract is from Mr. James, but quoted approvingly by the author.

What can be plainer than that such changes in the hells must have a *moral and spiritual* basis, and that they cannot take effect save by the abolition of the hells? If the redemption of the hells is the genuine resurrection from the dead,* can a devil rise from the dead and still remain a devil, or, indeed, be anything but angel?

**Independent*, March, 1884.

When we are told that the Lord is about to "assume the hells," we cannot but ask ourselves what warrant there is for this unusual phrase.* The Lord assumed our humanity by the incarnation, not to redeem the hells, but to subdue them. He assumes heaven, because it receives Him in faith and love, and protects the angels there against the hells, from which they would not otherwise be safe. And He assumes the Church in the world, but it is still for its defence and protection from infernal influences. But assume the hells He cannot. There is no spark of good in them into which He could enter. That was ascertained by thorough exploration, while their occupants were yet in the middle world; and if He should enter them by His Divine Truth, independent of good, it would bring them into useless torment.

How "the faces of the abyss," must be changed before the following picture can be realized: —

"He [the celestial man] will be simply doing the Lord's work, who will kindle the celestial remains profoundly buried in every evil soul; inspire the love of uses, faint and feeble at first, but destined to expand immensely; plant even the conjugial love in their hearts and draw all to Him by the sweet sphere of peace, order, security, and hope, which will exhale from all His open children to the returning prodigals of the abyss." — *Independent*, March, 1884.

Well may the author say to his correspondent, "these things are new and strange to you." But when he adds, "but they are true," we cannot but subjoin the contrary opinion that they are imaginary and false.

What again is the fair construction to be put on the following: —

"The New Church was first established in the heavens, then a *new earth* created in the world of spirits into which the hells can now be elevated, and from these interior centres it is going to descend into the hearts and minds of men."—Letters, p. 296.

* It is not justified by anything in A. C., n. 4287, to which appeal is made in the Letters. That the Lord "admitted all the hells in their order into himself," was not to assume *them*, but to assume our *humanity*, that in it he might subdue them.

Can the inhabitants of the abyss be elevated into an earth, which is in correspondence with heaven, without partaking in some measure of heavenly states? Let the passage about their being drawn to the Lord by the sweet sphere of peace, and having conjugial love planted in their [formerly adulterous] hearts, answer the question. But there is another question still. Now that they are in the "heaven of the hells" in the middle world, are they to remain in it to all eternity? No; this would be contrary to the admission of the Letters, that that world is only for transitory states. And as the author surely does not mean that they are to fall back again (with profanation) into their former state, it remains, that, in the end, they must be elevated into heaven. The consequence is denied, but it follows by the strictest logic, if "their love of uses" is destined to "expand immensely."

The *way* set forth in the Letters in which the hells are to be reformed and redeemed—without being regenerated—will not bear examination. They are to come into association with the celestial man, who "will take them into his heart as brothers and sisters." That he will be willing to do this, there can be no question. Being in the same celestial love that the angels are, he would feel towards them as the angels do; and we know that, "if it was in their power, they would endure hell" for the salvation of any soul.—A. C., n. 2077. The only doubt is about the consent of the evil to be taken to his heart. As it is their very nature to "hate the Lord without a cause," one would think that the spiritual man, or, indeed, the spiritual-natural man, as having less of the Divine sphere about him, would be less likely to rouse the viper or tiger in them, and therefore be a better medium for affording them "renewed opportunities of instruction, reformation, and repentance."* For the rest, we are entitled to ask how it is that the angels, in all their long experience, as Swedenborg reports it, never knew a case of a hawk changed into a dove by "repentance," and that now it is to take place on the widest scale. There was no lack of celestial men in the golden age; and, though comparatively rare, they were still to be found in

* *Independent*, March, 1884.

the Church after the glorification of the Humanity. All the conditions being present, how is it that the effect, up to Swedenborg's day, never took place in a single instance?

When we come across the sentence in the Letters, "evil spirits can never become angels," we are obliged to ask in astonishment, What! not after they have ceased to infest us, and have become our allies and friends? not after they have repented under their new opportunities? not after they have discovered that the Lord is their best friend, and been drawn to him by the sweet sphere of peace? not after conjugial love has been planted in their bosoms, and their love of uses has been immensely expanded, and they have experienced the genuine resurrection of the dead? If not angels, they certainly are not demons; and the author has the merit of introducing into the universe a class that belongs neither to earth, to heaven, or to hell. Obliged to depreciate Swedenborg, he calls in support of this odd view, Mr. James — the man of the blazing style and the murky intelligence — who gives it to him in this fashion: "The Divine Providence has always sought from the beginning to manumit the devil, or bind him by his own lusts exclusively, which are the love of self and the love of the world, to the joyous, eternal allegiance of man." The devil manumitted by being bound by his lusts, and bound in joyful allegiance to man, by the love of self and the world, and nothing else! Were incongruous ideas ever before put together in such a jumble! For the rest, the fealty of Mr. James to the doctrines of the New Church as regards the eternity of the hells, may be judged of from the fact that he considers Swedenborg's statements on the subject positive, numerous, and based on reasons given as they are, as *obiter dicta;* that is, mere opinions thrown out without being called for, and concluding nothing.

We come finally to the supposition, that the "new earth seen by John as accompanying the heavens," is composed of "the places of vastation, the lower earth, and all the hells brought nearer together by changes of thought and affection." In the places of vastation and the lower earth, there are as in the world of spirits of which it is a continuation, the two

classes — the good and the evil — who are undergoing their last judgment. When it is finished, the good will be raised up into heaven and the evil rejected to hell. That these places and the hells are in the same degree, does not prove the possibility of their amalgamation. The spiritual and natural heavens spring from the same spiritual degree of the mind, and yet they communicate only by correspondence. But even if there should be no discrete degree between the hells and the Apocalyptic earth, there is more; there is "the great gulf" of the opposition between good and evil, to keep them from being ever brought together.

I propose to consider in a subsequent article what Swedenborg calls *emendation* in the hells, and examine the passages cited by Mr. Barrett from the "Arcana." I hope, at the same time, to point out the fallacious appearances that may have given rise to the notion that the hells are ever to be reformed.

Florence, Italy. A. E. Ford.

When Rabia unto Mekkah came,
  She stood awhile apart, alone,
Nor joined the crowd with hearts on flame,
  Collected round the Sacred Stone.

She, like the rest, with toil had crossed
  The waves of water, rock, and sand;
And now, as one long tempest-tossed,
  Beheld the Kaaba's promised land.

Yet in her eyes no transport glistened;
  She seemed with shame and sorrow bowed.
The shouts of prayer! She hardly listened;
  But beat her heart and cried aloud:

"O heart! weak follower of the weak!
  That thou should'st traverse land and sea,
In this far place that God to seek,
  Who, long ago, had come to thee."

— *Selected.*

OVERWORK.

THERE is a kind of illness, in many respects of a distressing character, which may well receive from us, so far at least as the spiritual cause is concerned, careful attention. Not a few persons, in various grades of life, are suffering much from it. The kind of illness referred to is attributed to overwork. Merchants, railroad officers, lawyers, clergymen, and many others, women as well as men, are its subjects. Many of our readers may know about it from experience.

What are we to understand by this trouble attributed to overwork? There is certainly no tendency in work, in itself considered, to prostration and sickness. The Lord says, "My Father worketh hitherto and I work."—JOHN vii. That the Father worketh hitherto implies that He always works, has always been working. All the power which brought the universe into existence, continues it perpetually in existence, and sustains all its operations, is His power. He continually cares for the heavens and the earths and for every angel and every man, and that, too, by night and by day. He never slumbers nor sleeps. And yet all this care, all this work, is not fatiguing but restful. Then the end, the result of man's work if it is successfully reached, is rest, eternal rest—not the rest of inactivity, but the rest which there is in useful work, sincerely done. In the commandment we read: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of Jehovah, thy God. In it thou shall not do any work."

The six days of work are the labors which man performs before he has learned to work from the Lord and while in his work he is acting from himself to a greater or less extent. While this is the case, with those who are becoming regenerate, anxious care and trouble which cause prostration and fatigue more or less enter in. But when the six days of labor, which may in general be regarded as the period of our life in this world, are ended, if they have been of the character to lead to a successful result, that is, if they have removed the

obstacles to our conjunction with the Lord, the obstacles to our receiving life from Him — His life — without perverting it, we labor no more in a way which causes fatigue and prostration, but in a way which is only restful and invigorating. We enter into rest, that is, into work which is in its very nature restful. We enter into a state which is from Jehovah our God, a state so pervaded and filled with His life, that work in the fatiguing sense exists no more, but rest.

In thinking upon the subject of overwork one morning after a restful night, a passage that teaches or seemed to teach about it, came into my mind. It was that in regard to Martha and Mary in the Gospel by Luke. It is as follows: —

"Martha received Him [the Lord] into her house. And she had a sister called Mary, who also sat at Jesus's feet and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."— LUKE x. at the end.

Martha was careful and troubled about many things, and this fatigued and exhausted her, made her feel tired and desirous of help.

The carefulness and trouble that exhausts and debilitates, is not certainly the life coming from the Lord unperverted; for this is restful and not fatiguing. And what is the nature of the life that comes from the Lord? It is solely to do good, and to be useful for its own sake. If to do good and be useful were our sole end there would be none of the carefulness and trouble that exhaust. What causes exhaustion and fatigue, is, often at least, the entering in of something of ourselves, being actuated by something else than the pure life from the Lord. It is some end of selfish or worldly pride or ambition, changing the character of the inflowing life, which interferes with and prevents its restfulness. We are fatigued and exhausted because we are in the state of the six days of

labor, and have not yet come to the Sabbath of rest of Jehovah, or rather to His Sabbath which is rest. We are in the state which Martha represents.

"Mary sat at Jesus' feet, and heard his words;" that is, she represents the state of a sincere learner of the Lord's teachings as to the regulation of our worldly life. She was in a state, or at least represents those who are in a state, to learn and obey His commands to us sinners. This is the very first thing we can do in the way of properly receiving His life,—the life which is only rest and peace. And this is sitting at the Lord's feet, because it is receiving his instructions in the lowest form, which is that represented by his feet. Keeping the Lord's commandments, prevents our being careful and troubled about many things, because one of the chief causes of this care and trouble is the prevalence of self-love and love of the world which the Lord's commandments all act directly against, and lead us, if we are obedient, to set aside.

One of the chief causes, then, of the great exhaustion—the serious breaking down, called sometimes nervous prostration—from which many have suffered so severely, and recovery from which is so difficult, is the exclusion of restful life by the care and trouble about many things, arising from the too great influence of the loves of self and the world. We can readily see that if Martha, with no needless anxiety, had quietly made such simple provision for the Lord's entertainment as would have been more agreeable to him, she would have experienced no serious fatigue, and would have had no occasion of complaint of her sister, who was certainly doing that which was far more grateful to the Lord than any natural feast. And so, if without the stimulus to care arising from the selfish endeavor to make an impression upon others, and to obtain their admiration, and without being actuated by an undue desire of gain for the sake of distinction or power in the world, we engage quietly in the useful work devolving upon us, it will tend directly to healthy, restful life. And we shall certainly be at least making progress to this so desirable state, by sitting at the Lord's feet and learning his Word. We shall thus be attending to the one thing needful, and be

in the way of choosing the good part which shall not be taken from us. And we shall be in the way of avoiding the evil attributed to overwork and the nervous prostration incident to it, because we shall be acting against its causes.

Another passage of Scripture is instructive in this direction. The Lord says: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly in heart, and ye shall find rest to your soul; for my yoke is easy and my burden is light."

Taking the first and last parts of this together, it appears that to labor and be heavy laden result from not being meek and lowly in heart. We should not be suffering the ills involved in laboring and being heavy laden if we were meek and lowly in heart; for then our souls would have rest. But the opposite of meekness and lowliness of heart are the ambitions and cares arising from the undue influence of worldly and selfish loves. The cure therefore for the labors and burdens arising from earthly loves, is coming unto the Lord, and coming to Him is coming to that which is in, and which actuates Him; and this is meekness and lowliness of heart. Thus by coming to Him we drop labors and burdens; and living and acting from His meekness and humility, taking His yoke upon us, acting under the influence of His spirit, our work is not wearing to our souls, but is restful and invigorating,—measurably so here, and fully so hereafter.

There is a qualification of these observations that ought not to be omitted. That prevalence of lower loves which has been referred to as one of the causes of nervous prostration, is doubtless often if not always an involuntary and unconscious one.

They who are desirous of being led by the Lord, and whom in reality he is leading, he leads very gently. He never breaks loves that have been inherited, but only bends them by little and little. And in the early part of his leading, the natural loves which look to self and the world, and which we have inherited, if not in some degree confirmed, have a very strong influence in the works of our life. They enter largely

into the useful employments in which we are engaged. We may be careful and troubled about many things as Martha was, while so far as we are distinctly aware, we are engaged sincerely in doing what is good and useful. Under the influence of natural loves we are liable to be making very great exertions, and not merely that, but exertions in which that spirit of care enters which saps the vitality of the system. But with those whom the Lord can lead out of a natural and into a spiritual state a period arrives when they can know more about themselves and be made freely conscious of selfish loves and ambitions of which they have been, at least in a large degree, unconscious before. And the coming out in ultimates, in their bodies, of the nature and tendencies of the loves that have entered into their work, may be a means of elevation and purification. Those who are not capable of this spiritual improvement, if there are such, those who are unwilling to be led out of their selfish loves, may go on doing much useful work under the influence of those loves; for the fire of these loves gives intense energy; and it is of the Divine Providence that the selfish secure their ends most effectually by promoting the well-being of the community. So it may be only an indication that the Lord is leading into a spiritual from a too natural state, when the unhappy effects of being careful and troubled about many things, manifest themselves in our bodies.

Abington, Mass. JOSEPH PETTEE.

GONE.

As evening's fairest star dies into dawn,
So passed she from our sight;
Her brightness and her goodness swallowed up
In heaven's resplendent light.

And though the earth is darkened by her loss,
And all our days are drear,
The angels seem our kindred for her sake,
And Paradise more near.

— *Mary Louise Ritter.*

THE RAINIER MANUSCRIPTS FROM THE FAYOUM IN EGYPT.

I HASTEN to lay before the readers of the MAGAZINE some account of one of the manuscripts brought from the Fayoum in Egypt some two years ago, and now at Vienna, Austria. This account is derived from a late number of the *London Times*. Among the "Corpus Papyroium," etc., a fragment of the New Testament has been found, covering the 30th to 34th verses of MATT. xxvi., and 26th to 30th verses of MARK xiv.

These verses as given in Matthew are:—

"And when they had sung an hymn, they went out into the Mount of Olives.

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

"But after I am risen again, I will go before you into Galilee.

"Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

"Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice."

Here is the translation of the fragment line for line:—

"1. But after supper as they went out.

"2. You will all take offence this night.

"3. According to the Scriptures I will smite the shepherd and the sheep will be scattered.

"4. Then Peter spake,

"5. And if all not I.

"6. He said to him,

"7. The cock will crow twice, and before that thou shalt deny me thrice."

This fragment is alleged to be older than any copies now known of Matthew and Mark. It is a very small fragment, measuring three and a half centimetres * in length, and four

* A centimetre is about two-fifths of an inch.

and a third in width. It containes seven lines, having one hundred and five words. Of these, ninety-six are plain, and nine indistinct. Some lines are mutilated at the beginning and end, and it is supposed that from ninety-one to ninety-eight letters are missing.

The fragment is written, of course, in Greek. Dr. Bickell, a Romanist, of the University of Innsbruck, discovered and deciphered the fragment. He concludes from the forms and abbreviations of the letters that it was written in the third century; but from the style of the composition it may be a copy of one in the first century. This is also the opinion of Dr. Harnark, of Leipsic, another Romanist.

The reader will notice the differences between the fragment and our common Gospels in the citations above.

Dr. Harnark says the antiquity and genuineness of the fragment are beyond dispute. He concludes an article in a *Leipsic Review* as follows: —

"It is strange that a small strip of Papyrus, containing about one hundred words, should be able to raise so many important questions, with regard to the originality of two of the Gospels, but it would be too easy to dispose of these questions by saying that the Papyrus is not genuine. Having given our opinion as to the genuineness, we must, in the interest of truth, maintain that there is no explaining away the omission of our Lord's prophecy as to going away into Galilee, except by supposing that the author (of the fragment) wrote from memory. But what probability is there that, writing from memory, he would have left out the most important passage in our Lord's conversation with his disciples? Let critics more learned than we are, endeavor to account for the omission more satisfactorily than we can. For ourselves, we must submit that it goes far towards suggesting a doubt as to whether the Gospels ascribed to Matthew and Mark were, in the form in which we know them now, composed by those disciples."

Dr. Hort, of Cambridge, England, is not ready to go so far yet. He concedes the importance of the discovery and its great interest. It is to be remembered that the fragment is a mutilated one. The theories of Dr. Bickell and Dr. Harnark are worthy of respectful consideration.

His theory is, that the fragment is from some early Christian writer who "quoted from free condensation, abridging the connecting links of the narrative." Every reader of the early writings of the Christian Church knows that such modes of quotation and reference were very common.

In the fragment, the words for "cock" and "crow" differ from the words used in the Gospels. The Greek word for "cock" (*alektos*) is used in all the Gospels. It may be said to be rarely used among classical writers at that time. And this word is not used in the fragment. In the place of it is "alektruon," a word more in use in other writings than the Gospels. Aristophanes formed the word "alektruaina" as the feminine of "alektruon" for a hen, though the word "alektruon" was applied to either sex.

Still more rarely is the word for "crow" (phoneo) found in the writings of classical writers at the time. This word is found in use in all four of the Gospels. It means to emit a sound or voice, to say, speak, etc. Homer uses it in the signification of name. Priam calls Helen by *name*. Now, in the place of "phoneo" in the Gospels, the fragment has "kokkuzo,"—*to cry like the cuckoo*, or, *to crow like the cock*. The Greek comic writer, Aristophanes, uses the word. There is various classical authority for its use. It is from "kokkux" the cuckoo, so named from its cry. "Kokkuzo" is a very different word from "phoneo." It possesses a different character. Words have a character of their own, as distinctly different from each other as people differ from each other. Any one acquainted with the Greek language sees at once the different character of the words,—the one used in the Gospels and the one used in the newly discovered fragment at Vienna.

Now, how is to be explained the fact, that the author of the fragment uses the above words in the place of those in our Gospels? And the further we carry back the fragment, to the first century for instance, the more the difficulty of the explanation. It is true the writer of the fragment might easily have introduced Greek synonyms like those above, in a loose general quotation, among the mixed people of the Greek

cities where Christian Churches were established. I dare say there are many similar instances among the early writers of the Christian Church.

From facts above referred to and others not mentioned, we should not draw harshly too far-reaching conclusions, concerning the new manuscript just brought to the knowledge of the Christian world. We should welcome this and all other knowledge concerning the text of the Sacred Scriptures. It is matter of rejoicing to see so many minds in the Christian world at the present time, directed to the attainment of more knowledge of the letter of the Word.

Increasing information, more light on the text of the Word, may be expected in the future. The large measures of spiritual truth given us in these latter days must sooner or later produce wonderful results in the lower planes of human knowledge and investigations. But here on the lower plane, exact knowledge will come slowly and only with patient research. We may examine all things and hold fast only that which is true. We may hold ourselves in states of mind ready to receive more light, as soon and as fast as the Divine Master sees fit to give us light.

Bath, Maine. S. F. Dike.

For a disciple of Swedenborg, expounding creation deductively from the side of the Creator, and declaring the essential nothingness of man, an inductive and self-asserting age can have but little sympathy. But time will bring about its revenges, and will, we trust, verify Prof. James's prophecy that such works as the *Secret of Swedenborg* and *Society the Redeemed Form of Man* will "come to be counted among the few truly original theological works which our language owns." That such intense and eloquent expression of pure religious feeling, and such systematic exposition of the theology of mysticism should continue to be neglected, we cannot believe.—*The Literary World on the Literary Remains of Henry James.*

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.

[*Continued.*]

In 1847 there appeared the following pamphlet, entitled

THE NEW-CHURCH VISITOR. No. 1. New York: Published by John Allen, 139 Nassau Street. Otis Clapp, Boston.

It was octavo in form and contained sixty pages. The contents were an advertisement by the editor, the Rev. B. F. Barrett, in which he speaks of the object and character of the "Visitor," an article on "The Question concerning Re-baptism briefly considered," another on "Who should be invited to the Holy Supper?" and a letter from J. J. G. Wilkinson, of London, giving some account of the publication of Swedenborg's Philosophical works in England.

This publication is now very rare. It was not "intended," so the advertisement states, "as a new Periodical," and yet it was evidently expected that it might appear occasionally. Only one number, however, was ever issued. The two leading articles on Re-baptism and Invitation to the Holy Supper were somewhat in opposition to the views then prevailing on these subjects in nearly all the societies of the New Church.

The necessity of re-baptism was as much denied by Mr. Barrett as the validity of what has been called old-church baptism was questioned by those who differed from him. And in regard to the Holy Supper, it was thought to be disorderly for those who had not been baptized in the New Church to come to the Holy Supper, or to be invited to come. On this second question there was more diversity of opinion than on the first. Mr. Barrett's position is well known, for he has on many occasions defended it, probably with as much vigor and ability in this first attempt as at any subsequent time. The views then generally entertained in the New Church have been very much modified, especially in regard to the Holy Supper.

It was about this time that George Bush, for some years professor of Hebrew and Oriental literature in the university of the city of New York, openly announced his reception of the New-Church doctrines. Professor Bush was very liberal in his views and sympathized with the Rev. Mr. Barrett who was then pastor of the New-Church Society in New York, on the subjects above stated.

This fact, and the unwillingness of the editors of the "New-Jerusalem Magazine" to receive into its pages articles of a strongly controversial character, especially on subjects about which they differed widely from others, probably led to the establishment of a new magazine in New York, about three years after Prof. Bush openly connected himself with the New Church. This was entitled

THE NEW-CHURCH REPOSITORY AND MONTHLY REVIEW. Devoted to the exposition of the Philosophy and Theology taught in the writings of Emanuel Swedenborg. Conducted by George Bush, A. M. New York. Published by John Allen, 139 Nassau Street. 1848.

The "Repository" was octavo in form, the first number containing sixty-six pages.

In the editor's address, which is written in Prof. Bush's clear and candid way, he gives reasons for the appearance of this new periodical. In reference to the New-Jerusalem Magazine, he says: —

"The progress of the Church, or of the principles which constitute the Church, have developed new exigencies, and however well adapted the Boston magazine might have been to the circumstances in which it originated, it cannot, we think, be doubted that, at this day, there exists the necessity for a periodical of wider scope and more varied character to meet the demands of the times."

The prominent standing of Prof. Bush as a theologian of the old church, his extensive learning and ability, created a wide interest in his position at this time. He was known to have been, even from the time of his first pastorate at Indianapolis, Ind., in the Presbyterian Church, a strong opponent of high ecclesiasticism. No one could surpass him in the vigor and ability with which he hurled his weapons against what he

regarded as spiritual domination and tyranny. He brought over with him into the New Church the same indomitable spirit of antagonism to wrong which he had evinced from the beginning of his career as a theologian. But it must not be supposed that it was the controversial spirit or mainly his opposition to the views of the leading members of the New Church in New England, that led him to the publication of the Repository. He had a nobler purpose. The early numbers of the "Repository" show his strong conviction of the truth of the principles of the New Church, and it was mainly for the purpose of defending these principles and making known far and wide, as far as he could reach, the faith that he had espoused so warmly, that he commenced a publication which, he probably knew, would yield him but little pecuniary return for his labor. It was only in subsequent years and in later numbers of the "Repository," that he was led to enter so freely into the field of polemics touching the organization of the Church, the necessity of a Priesthood, and the non-necessity for Re-baptism.

Mesmerism and Spiritualism early attracted his attention. His liberal estimate of the character of these manifestations of the new age, led many New-Church people to doubt his standing and soundness as a receiver of Swedenborg's teachings. But when we now read some of his productions we see less danger than the conservative members of the New Church of that day apprehended. In regard to the Priesthood his position was that it was not exclusive or a privileged order but the exercise of a universal, spiritual function. His own language, in articles written over the fictitious name of "Compaginator" in defence of his little work, "Priesthood and Clergy unknown to Christianity," and in reply to the Rev. Mr. Barrett, who wrote over the name of "Perambulator," was this: —

"Let us have a fair understanding with each other in the outset. 'Priesthood and Clergy unknown to Christianity,' does not imply the denial of a Divine Priesthood in Christ nor of a spiritual Priesthood as pertaining to all his true people. This we admit of course. Our object is in fact to deny the existence of any other Priesthood,

in a just view of the Christian Economy. We go against all priesthood and clergy visibly and externally embodied in a distinct class or caste. Our scope 'hath this extent; no more.'"

And in another place he said:—

"Is it so very difficult to perceive that what we mainly deny is not a function of ministry in the New Church, but an office or order of clergy; for while we hold to the one we repudiate the other."

And in regard to the organization of the Church, he said:—

"The term 'Church' does indeed occur in the Scriptures, as in human discourse, in a generic or universal sense, as embracing the totality of single churches or Christian societies, but not as implying the organized embodiment of those societies into one grand ecclesiastical whole. The true idea to be attached to 'Church' in this its more general or external sense is that of the simple aggregate of the primary societies or churches of which it is composed."

I deem it just to refer to these views of Prof. Bush. They may not be thought of much value now, and it is said that he changed his views before he died. However that may have been, there is certainly a value in the utterances of a noble spirit who, while he may be in error as to the danger of certain forms which he attacks, is to be commended for his desire to resist the spirit of rule from the love of self. It is sometimes the case that those who oppose what may appear to be fraught with danger to human liberty are themselves desirous of subjugating others. But in the case of Prof. Bush he very plainly evinced an opposite spirit.

The "Repository" continued to be published monthly from 1848 to July, 1856, when it was united with "The New-Church Herald," edited by Rev. Sabin Hough. The new periodical was called the "New-Church Herald and Monthly Repository," Mr. Hough and Prof. Bush being joint editors. The first volume included only six numbers, from July to December, and formed the last half of the ninth and last volume of the "New-Church Repository." Prof. Bush then ceased to be editor.

The "New-Church Repository" as edited by Prof. Bush was a valuable periodical. Its contents were varied and interesting, fully exhibiting the current of popular religious thought and containing able reviews of the church literature of the day. It is hardly necessary to make a particular reference to articles, principally of a controversial character, which ran through its pages. The editor reached many minds which no one else could have reached. He was respected for his learning and loved for the simplicity and gentleness of his private character. He did not come into the regular organization of the New Church, although he was privately ordained, without having been re-baptized, by the Rev. Lewis Beers, August, 1848. He died September 19, 1859, in his sixty-fourth year. A volume of memoirs and reminiscences of Prof. Bush was edited and published by the Rev. W. M. Fernald, in 1860.

Simultaneously with the appearance of the "New-Church Repository," that is, in the year 1848, a new periodical appeared in the West. Considerable activity was manifested at this time in the State of Michigan and in the adjacent parts of Northern Indiana by the receivers of the New Church in that region of country. Judge Abiel Silver, afterwards well known as an active and earnest minister of the New Church, the Rev. Jabez Fox, and the Rev. George Field, had awakened much attention by their lectures on the New-Church doctrines.

In that year, 1848, there was issued at Jackson, Michigan, a small paper, entitled

THE MEDIUM. A Religious Periodical. H. N. Strong, Editor. I. B. Boyle, Publisher. December 25, 1848.

The editorial announcement says,—

"Our Paper will be devoted to the cause of Religion, Humanity, and Useful Knowledge. It will, as its name implies, avoid extremes. It will also, as its name promises, be a medium by which the enquirer may make his inquiry known and the friends of Truth and Humanity may communicate useful knowledge, and promote the cause of spiritual and heavenly truth."

The contents are quite varied in character. The sermon

(JOHN viii. 31, 32) has the first place. There was a Miscellaneous Department with extracts, and a Poetical Department of the same character, "Information" relating to the New Church in Michigan, a Youth's Department, and Correspondence. Under this last heading appears a notice of the approaching seventh annual meeting of the Michigan and Northern-Indiana Association, signed by George Field, Secretary.

The Paper, small folio in size, was promised to be issued every two weeks, two hundred and four pages for the year at the subscription price of one dollar.

The first number, as indicated above, was published by Isaiah Boyle, a printer, with the Rev. H. N. Strong, a New-Church minister and then chaplain of the Michigan State Prison, as editor. After the third number had been issued it stopped, the subscriptions having been paid in advance.

Messrs. Silver and Fox, unwilling that it should stop in this way, assumed the control of it and edited it jointly for some time, Mr. Fox's name appearing as the publisher, at Marshall, Michigan. There was a deficit, the first year, of two hundred and fifty dollars, which was borne by the above named gentlemen and other New-Church friends of the enterprise. Afterwards Mr. Fox edited it alone and bore the expense of publication. In January, 1850, he became Pastor of the Detroit Society of the New Church and removed *The Medium* to that city. In 1852 Mr. Edward W. Barber became its publisher, assumed the conduct of it and took it to Kalamazoo, Michigan, where he was engaged in other publishing enterprises. Before this time it had become self sustaining.

In 1853 Mr. Barber sold it to the Rev. J. P. Stuart for the sum of one hundred dollars. The money was raised by New-Church friends in Cincinnati; the Rev. J. P. Stuart, the Rev. D. Powell, and Messrs. J. L. Wayne, S. S. Carpenter, and S. M. Warren were appointed a committee to publish it and the name was changed to *The New-Church Messenger*. It appeared in large octavo form, sixteen pages. The Rev. Messrs.

Stuart and Powell were the responsible editors, Mr. Stuart performing the greater part of the editorial work.

At the end of the first volume the Rev. Mr. Powell resigned the editorship, leaving Mr. Stuart sole editor, and at the end of the second year it was transferred to the General Convention. The first number was issued in Cincinnati on February 1, 1853, and thereafter on the first and sixteenth of each month, at the subscription price of $1.25 per annum, until April 16, 1855, when it was sold to the Convention. This little history may not be uninteresting as showing the origin of *The New-Jerusalem Messenger*, now again called *The New-Church Messenger*. The early paper was a Western enterprise, and it was Western influence that urged the publication of a weekly newspaper by the General Convention in the city of New York, which might be the means of diffusing more widely the truths of the New Church and representing the views and policy of the Convention throughout the United States. The varied fortunes of the Western *Medium* and *Messenger* seemed to have followed the career of its successor, as we shall see when we come to consider the Convention organ. The quality of the initiament of every life follows each subsequent period of its existence and all general states are made up of the particular states that have gone before. This law is applicable to the lives of newspapers and other periodicals, as well as to that of human beings. The tone and quality is carried down, even though many changes take place. The New Church in Cincinnati has not had a local organ since the transfer of the *New-Church Messenger* to the Convention in 1855, but it has cordially sustained the New-York paper from the beginning of its publication, now thirty years ago, until the present time.

In September, 1857, there appeared in Boston a publication with the following title: —

HEAT AND LIGHT FOR THE NINETEENTH CENTURY. Embracing the Trine of Theology, Philosophy, and Science. Designed to show the Perfect Marriage of all Good and all Truth and to aid in the establishment of the New Heaven and the New Earth. "And I saw a New Heaven and a New Earth; for the first heaven and the first earth were passed away." Conducted by an Association of Gentlemen. Published by Otis Clapp, 23 School Street.

A very imposing and comprehensive title, certainly; let us notice the contents: —

"Review of Davis's Revelations — W. M. Fernald; Ministry of Angels — W. Bruce; Love is our life — Swedenborg; Review of the Spiritual Rappings — W. M. Fernald; Genius: its origin and objects — Sampson Reed; Marriage on Earth — Henry Weller; Friendship: or Mutual Affection; Editorial Remarks, etc. Game at Definitions; Poetry: On Man — George Herbert; The Human Form — William Blake.

On the cover we find "Body and Soul," "Philosophy of the Infinite," "Life of Swedenborg."

In the Editorial column, reasons are given for the title assumed and the character of the periodical. The editors say: —

"We need no elaborate detail of the subjects to be treated of. Its title page is a general and true index to the character of the work. Our aim is to make it a popular, truthful, valuable, and critical *exposé* of the great subjects of which it treats. It is not sectarian; it will endeavor to embody as far as possible, the truth in all sects; though, of course, its editors and conductors have principles of their own which they consider sacred and eternal. These will not be suppressed, and may be expected to preponderate. But it is open to different phases of truth, if well conceived and written in clear and respectful style. Its spirit must comport with its title. It must be good and true. Human failings and imperfections are of course incidental to all."

I am under the impression that the Rev. Mr. Fernald and Mr. Otis Clapp were the principal projectors of this publication. Mr Fernald's well known liberal views which led him even after he espoused the New-Church doctrines, to advocate a modified form of Universalism and to reject the doctrine of the eternity of the hells, separated him somewhat from association with the New-Church people generally. It seems that his views on the ultimate destiny of the human race did not accord with those of his associates in the conduct of this periodical. This is indicated by the following paragraphs: —

"Let it be distinctly understood, that while we are essentially agreed in principle, so as to form a unanimous and hearty coöperation for the accomplishment of our great objects, yet it cannot but happen, among those who think for themselves, that some differences of opinion should exist in comparatively unimportant matters. Such is the case even in this first number of our periodical. Mr. Fernald, for instance, announces in his review of Davis, an opinion on the ultimate destiny of all mankind which the editors do not fully concur in; but as our design is to promote all Good and Truth, we cannot be so intolerant as to object to his expression of that opinion. Moreover, a thorough presentation of the *pro* and *con* of that question may be seen in Prof. Bush's "Repository," of August or September. Let us here say then, once for all, that each writer is responsible only for that which appears over his own signature."

"Heat and Light" was designed to be widely circulated and it was issued at a low price, twelve and one-half cents for one number, one dollar for ten, and eight dollars for one hundred. It contained thirty-two pages besides matter on the covers. It was stated that when the cost of the first number should be paid or guaranteed, another would be issued. But the patronage was not sufficient. Only one number was issued.

Our readers will be enabled, in reading of these different efforts in the New Church, to understand how various have been the views of those who received her doctrines on many questions, and what liberty of expression has been accorded. The press, at least, has been free.

Brookline, Mass. WILLARD H. HINKLEY.

THE sovereignty of God does not override the want, the will, the tears, the cry of His children; but does, in the first instance, express itself through that very want — those tears and those strong desires. It is not that man changes God's purpose, but that man verily and indeed discovers that purpose through his own earnest prayer.—*H. R. Reynolds.*

THE VICTOR OF VICTORS.

Out of the gardens of Paradise stole
At morning's dawn a messenger soul.

Bearing a lily and robed in white,
Forth she went in the broadening light.

"Give the lily," thus spake the King,
"To the soul you shall find in your wandering,
That to-day shall make choice of the noblest thing."

Down the street on its toiling side
Went the messenger soul with the surging tide.

A fireman chose, at an infant's scream,
To turn his feet on a burning beam,
And plunge anew in the deathful stream.

A woman barred, with fingers thin,
Her hovel's door to a gilded Sin,
While the wolves of Penury howled within.

(And the messenger soul, as she onward pressed,
Felt the lily stirring upon her breast.)

A strong man girt for a noble race
Turned back to delve in a straightened place,
For the shade that gloomed on an aged face.

Down the street on its gala side
Went the winged soul with the moving tide.

A statesman, weighing a white-kept name
'Gainst a sullied thing that was miscalled fame,
Gave up for honor the costly claim.

A priest chose rather the bitter bread
Of a church's ban — for a free word said —
Than to mutter a mocking prayer, full fed.

A girl shook orange-wreaths from her hair
With the sordid hand that would bind them there,
To eat Love's crust on a garret stair.

A rich man lay in a lofty room,
Soft eyes watched through the curtained gloom,
Tube-rose and jasmine shed perfume.

Azrael entered: no mortal might hear
Or see, save him with the failing ear.
"Choose life or death!" came the mandate clear.

The dim eyes wavered,—"Oh, earth is fair!
And my life's mid-day hath a promise rare;
But *beyond* is no shadow of sin or care:

"*Beyond*, the peace like a river poured,
And angel anthems in sweet accord,
And joy in the presence of the Lord.

"Come, Death!" Then the winged soul turned to lay
The King's fair lily upon the clay;
But the angel beckoned her, "Come away!"

From a low-roofed cot came a woman's moan,
Poor and widowed, and sick and lone.

"Choose," said the angel, bending low;
But the pained lips murmured: "Nay, is it so?
O Death! kind Death! must I bid thee go!

"How can I ask for the precious rest
Of Christ, with his weary ones on my breast?

"There are orphaned souls that I seek to win,
Frail, tempted ones, from the paths of sin!

"There are outcast feet that the street must shun,
No roof save mine 'neath the pitiless sun:
Go by, sweet Death, till my work is done."

Then the messenger soul to Paradise sped:
"Give two lilies, O King," she said,—
"One for the living, one for the dead!"

But the King made answer, "He chooseth best
Who chooseth labor instead of rest."
And the lily lies on the living breast.

—*Helen B. Bostwick.*

HAVE WE TIME?

HAVE we time to study Sunday-school lessons and to teach them to our children? It seems to us that the answer must be no, if we are to set aside a particular time, or season, or part of a day once a week, to do this as a duty; yes, if we take the little times that are constantly at our disposal as we go through our daily routine.

That it will not be easy to find time to teach the little ones, or study the lessons ourselves, if we try to arrange for a special time once a week we are led to believe both from our own experience and from our observation of the results in families and in Sunday-schools; as such a time seldom or never comes, and is looked forward to with more or less dread by both parents and children as a hard hour in which a duty is to be done. While on the other hand if we sieze the moments, as they occur, to instil the substance of the lesson or commit a verse, the little ones are, as it were, taking it in through the pores, as they do the sunlight and heat of the natural sun, to which the heat and light of the Word correspond. And what better time can we find for this natural method of study than the meal times when all the family are gathered together to partake of natural food which the Lord provides. If, for instance, the family join in a short service in the morning before breakfast, why not after they get well under way at the table call their attention to the subject read at prayers, which may be the one for next Sunday's lesson, in such a way as to hold their interest — let the children ask the questions and suggest the answers if they can; let the atlas and a small copy of the Word lie near the father's hand (instead of the morning newspaper) and if some other books of reference need to be consulted to answer questions which may arise, let the little ones be excused in turn to seek the answer or bring the book required.

Now if this study be begun at dinner on Sunday and followed up at each breakfast or supper, how much more easily

and thoroughly the subject will be understood; for it will have been gone over from six to a dozen times and approached each time in a little different way. We have all heard of the lady who learned a foreign language by keeping a grammar and dictionary near her while waiting for the family to gather round the table at meal times, and using those odd moments for study. How much more then ought to be learned when we have all the meal time to devote to the subject and its discussion, and the light thrown upon it by the different minds. Moreover, this is the reverse of the cramming process which is rapidly coming to be recognized as a bad system of education, for it is the natural, easy, happy way of instilling as opposed to cramming, and if the attention wanders for a time to other subjects there is no need to force it back hurriedly, as there is time enough to bring the minds back gently and gradually by some question or suggestion, and if the verses to be committed to memory are repeated round the table by one and another each day, they will remain in the minds of all and be of use when wanted in hours of temptation for years afterwards. While if they are learned on Sunday morning to be recited at Sunday-school, they will in all probability be forgotten by another Sunday; for what is hastily learned is as quickly forgotten, as a general rule.

There is the further advantage in the "table method" that good thoughts may be dropped by the elders or suggested by the questions of the young people which will take deep root in the minds of the latter. I think that if we consider a moment, we shall recognize that our best thoughts and instructions were implanted in some rare moments in conversation with choice friends whom we revere and love. And it must be that such opportunities would be offered in the manner of teaching which we propose, and seed would be sown in the form of "remains" as Swedenborg calls them, which might ripen into beautiful flowers later in life. But better than all the study will be the results on the family in producing a happy, loving state which must come to them when reading and studying the Word together which will be the best possible preparation for the day's work to follow, to which each

will depart from the meal. And they will thus be fulfilling the orderly method of partaking at the same time of both earthly and heavenly food,—and when we think of it what reason is there except habit for thinking that one must partake of each by itself? In fact are we not taught to converse on these things of the Word at all times.

"Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up."

It may be objected that what for lack of a better name we have called the "table method" is fine in theory, but would not work in practice,—to which the answer is twofold.

First, it is not a plan, but a suggestion, merely, which may be acted or improved upon, or altered by any family to suit its particular case or needs, and the suggestion is meant to be simple, namely, to have the children commit their one or two verses at the beginning of the week, and repeat them daily until the end, and in the same way to talk about the lesson from the Word early in the week, and repeat the main incidents of the story daily. Surely there is nothing chimerical in this. And our second answer would be, "try it and see how it works."

Another objection that may be urged is, that both the parents, or all the other persons at the table, might not be equally interested in these subjects. To which the answer would be, that of course such topics should not be forced then or at any time, so as to be offensive, either to others or to the children themselves. But we venture to think that all will find themselves interested in the answers to the historical and geographical questions which will naturally arise in such studies, and thus come to take in the spiritual instruction to an extent that will be surprising to the other adults and to ourselves.

In following out this train of thought with a lady who has given much time and reflection to helping in the education of the young, she said, "We could not do this. Why, we are all lovely to each other at the evening meal, but bears at

breakfast." Doubtless she expressed what is true of many a family of hard-working people in our hurried American life; but might it not be that the "bears" would become tame in the morning, and rendered more useful to themselves and others, were they to begin the day's work with the influences of the Word around them?

Napoleon wisely said it is the "first step that counts," and if we can bring ourselves to take that first step, we are encouraged to believe we may then be led on to "bind the words of the Lord for a sign upon our hands," and they shall become as "frontlets between our eyes," and that we shall learn to "write them upon the posts of our houses and on our gates."

Roxbury, Mass. ARTHUR BURNHAM.

"To think and to will without doing, when there is opportunity, is like a flame shut up in a close vessel, whereby it is extinguished; it is also like seed cast upon sand, which does not germinate, but perishes with its prolific principle; but to think and will, and thence to do, is like a flame in the open air, which diffuses heat and light all around; and it is like seed in the ground, which grows up into a tree or flower, and so attains a living and visible existence. Every one may know that to will and not to do, when there is opportunity, is in reality not to will; and that to love what is good and not to do it, when it is possible, is in reality not to love it. Will, which stops short of action, and love, which does not do the good that is loved, is a mere thought separate from will and love, which vanishes and comes to nothing. Love or will is the very soul of a deed or work, forming its body in the sincere and just actions which a man performs. The spiritual body, or the body of a man's spirit, is from no other origin; that is, it is formed from nothing else but the things which the man does from his love or will. In a word, all things which belong to the man and to his spirit, are in his deeds or works."— *Swedenborg.*

SWEDENBORG STUDIES.

THE LAST TRANSLATION OF THE "DIVINE LOVE AND WISDOM."

In a remarkably neat volume appears Dr. Wilkinson's translation of this work. It follows, after a short interval, the translation by Wilkinson and Tafel which was referred to in our issue for June, 1884. From the publication of this we are led to believe that the joint work was not wholly acceptable to one of the translators who has now issued his own rendering. In his preface, the translator says that his "aim has been to combine fidelity to Swedenborg's important work, with fidelity, liberally interpreted, to the English language; which indeed lends itself as a flexible instrument to any true demand made upon it by unusual subjects of thought."

We conclude upon examination that the principle of literalness, which characterized what were called the Boston editions, has prevailed here. *Omnia et singula* is not rendered "all and everything" as in the old edition of the London Society, nor "all things in general and in particular," as Wilkinson and Tafel had it, but we have simply "all and singular the things." *Usus præstandi* was formerly rendered "performing uses," but here we have "affording uses."

The old rendering of the last words of n. 61 was,—

"The endeavor to vegetate and thereby to become useful, is the ultimate principle derived from the Divine in created things."

Dr. Wilkinson says,—

"The effort to make itself vegetate, and thus to furnish uses, is the last thing out of the Divine in created things."

Both these are heavy, but the second is the more literal, and is indeed intensely so. In the first the words "principle derived" are wholly unnecessary, but the second hardly represents the *ultimum ex Divino.*

Causa per quam has generally been rendered "instrumental cause," but here we have "cause-by-which."

The very difficult *succenturiatam opem* which the natural sun renders to the spiritual, is so neatly translated (n. 93) that the phrase becomes "ministers as a substitute." When Swedenborg says (n. 93) that the spiritual sum *redintegrat* spiritual things, the old rendering has "renews," but Dr. Wilkinson says "redintegrates,"—a word of no use to an English reader.

Dr. Wilkinson says (n. 250) "[closed or] occluded,"—again preferring an unintelligible word.

Again, he says "circumfuses," where "surrounds" is the only good word (n. 292).

"Travail into the human form" (n. 400) is a strange expression which is certainly objectionable.

Our general criticism is that, with many very smooth paragraphs, and certain good points, the translator, venerable and learned as he is, has kept too near the literal to make a readable and intelligible translation. The London Society has now published two editions, neither superior in our judgment to its earlier one.

REV. XXII. 20.

THIS verse reads, in the old version,

"He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

The new version reads,

"He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus."

It will be seen that the new version differs from the old in joining the word "Amen" to the response, while the old left its connection undecided, and in omitting the words "even so" which represent a Greek word, the same which is rendered "surely" and "yea" in the first part. This word, it is said, is not found in the second part in the oldest versions. If this word be omitted, then, to make the answer full, it would seem to be right to connect the "Amen" with the second part, as the Revisers did. The Greek, being originally without punctuation, does not determine such a point. The editors do not agree fully, some placing a full stop before the

"Amen," and some after it; but the preponderance is in favor of taking the period from the place which it formerly held after the "Amen," and placing it before it, so as to join it with the second part.

What do we learn from Swedenborg on this point? In quoting the chapter in the "Apocalypse Revealed," he placed a comma before and after "Amen," thus,

"Etiam venio cito, amen, etiam veni Domine Jesu."

Thus the point was left undetermined. In quoting it for the general statement of meaning, he said,

"Etiam venio cito, etiam veni"

omitting the word "amen." He did the same in n. 953, when he wrote, *etiam venio cito.* In n. 957 he quoted with the commas as in the whole chapter. He did the same in the heading of n. 960, but in the explanation he distinctly divided the clauses, saying,

"The Lord speaks these words, Yea, I come quickly, amen; and the Church speaks these, Yea, come, Lord Jesus."

Here is the division definitely made, and in an apparently final way; but we have noticed that Swedenborg does not adhere to this division, and it seems to us that he changes to the division which is made by modern scholars.

We have seen that in A. R. the punctuation is indefinite till, in the last number of the book, the division just cited is given. The next instance in which we find the verse quoted is in C. L., n. 81, where only the commas are used before and after "amen." Later, he quoted the verse in S. E., n. 71, and here again he uses only the commas. But in the last of his works, he quotes the verse in full or in part three times, neither conforming to the division made in A. R., n. 960, nor leaving the division unmarked as generally in A. R. and also in C. L. and S. E. But now he says,—

T. C. R., n. 625, "Venio cito: Amen etiam, Veni."
T. C. R., n. 764, "Etiam venio; Amen, etiam Veni."

This is not in harmony with A. R., n. 960, but it seems to have been deliberately done. It is not simply a transfer of Schmidius' version, which is,—

"Næ, venio cito. Amen, næ veni."

It conforms to Schmidius in punctuation, but differs sufficiently in words to show an original translation. But another, and the final, quotation seems even more decisive. This is in n. 790, where we read,—

"Imo veni Domine Jesu, amen."

Here the "amen" is taken from its place and put in as a part of the response or second part, as would hardly be done if it were considered a part of what the Lord speaks.

It would seem then that the division of A. R., n. 960 was not maintained.

DATE OF THE APOCALYPSE.

THE probable date of the Apocalypse is a subject which, with that of its authorship, has engaged the attention of scholars, the majority of whom have concluded that the John mentioned in the book itself as its author, is the disciple, and that the Apocalypse was written near the end of his earthly life. There is a general agreement that his stay in the island of Patmos was due to his banishment by the Emperor Domitian, who reigned from the year 81 to the year 96. Irenæus, who was an intimate friend of Polycarp, who knew the Apostle John, said that "the Revelation was seen no long time since, but almost in our own generation towards the end of the reign of Domitian." In the first three centuries all testimony was in favor of John as the author, and of the time as that of his banishment, or immediately after. The tradition is that John died A. D. 98.

A great deal of study has been given to the internal evidence afforded by the book as to its authorship and the date thereof, with the general result, among those who have the most weight, of confirming the ancient belief.

To this is to be added the evidence to be found in the spiritual significance of the fact that the author was the

Apostle John. Swedenborg points this out in A. R., n. 5. In regard to the date, he says that "the Apocalypse was written at the beginning of the first century."—A. R., n. 947.

This he says in connection with the text, "The time is at hand," which he shows to mean not what would be understood from the literal sense, because, while the Apocalypse was written so early, the end did not come for several centuries. It does not seem likely that any light, which will be thrown upon the subject, will change the date commonly assigned; so that it would be more correct to say in n. 947, "at the end of the first century."

THE DATE OF AUGUSTINE.

In T. C. R., n. 840, we read of Augustine "who, in the third century, was bishop in Hippo in Africa." The word we have rendered by "century" is *sæculum*, which means a generation, a century, or an age. Swedenborg uses it in all these meanings. We notice in the present case that it has sometimes been rendered "century" and sometimes "age," but the latter word describes the great periods, called golden, silver, and so on, and this idea is clearly not the one employed here. He uses the same word in T. C. R., n. 94, where he says that the Arians arose in the third century, and the two instances are manifestly to be understood in the same way.

The statement that Augustine was bishop in the third century, is not quite correct. He was born in the middle of the fourth century and died in the fifth. His episcopacy began A. D. 396, and continued till his death in A. D. 430. It would seem advisable that in future editions the proper date should be noted.

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air.

— *Longfellow.*

BOOK NOTICES.

THE ORIGINS OF RELIGION AND LANGUAGE. By F. C. COOK. London: John Murray. 1884. pp. 481.

CANON COOK is best known to our readers as the editor of the "Speaker's Commentary," to the first volume of which he contributed essays on the bearings of Egyptian History upon the Pentateuch, and on similar subjects which gave that work its most valuable portions. The stately volume before us contains five essays which the venerable student prints as simply an aid to further study by others. But he had one point in mind of great importance. Did religion exist by evolution or otherwise? Do the ancient documents reveal an ascent or a descent in respect to religious light and life? Considering the "Rig-Veda," the most ancient sacred book of India, the author asks,—

"Do we find in it proofs or indications of an ascent from the lower to the higher, from naturalism, the worship of physical forces or natural phenomena, to the recognition of pure, spiritual morality, and to the establishment of a system in which we find clear indication of principles recognized as fundamental by all monotheists?"

To this question many pages, including translations of several hymns from the "Rig-Veda," are devoted, and the conclusion is reached, wholly against the evolution theory, that,—

"In India, the old order with all its high, ennobling, purifying influences, was first modified, then superseded, and finally obliterated from the national consciousness.

"As for evolution, if we are to understand that word in the sense of progress, advance, continuous movement in an upward direction, it is assuredly no characteristic of Indo-Aryan religious systems.

"We arrive at similar results when we examine contemporary monuments of other ancient peoples.

"In Egypt we have complete proof of an early, continually increasing, and finally a total degeneracy. We can put our finger upon the very point at which the coarsest, most odious form of nature-worship was introduced."

We have great pleasure in quoting these conclusions, resting as they do upon indisputable evidence, not only confirming the convictions of our people, but showing the progress of scientific research.

We cannot do justice to the other essays, two of which are concerned with ancient and modern languages, and with a comparison of words from four leading sources. Here the results of long study are manifest, with the general conclusion stated that all languages had original unity.

In speaking of the Zoroastrian doctrine of the resurrection, the Canon, like a staunch Churchman, finds a fault in the Zend-Avesta in that it does not teach the resurrection of the body, which is claimed to be a Christian doctrine. This doctrine, it is said, flows from passages in Isaiah and Job, from the visions of Ezekiel, and from Pharisaic belief. If only the author could have applied his theory of degeneracy here, he would have found not only a powerful support for his main argument, but would have learned the immense superiority of the older over his own faith. This his declining years will soon teach him by his own unexpected resurrection.

It is pleasant to find him saying,—

"As I write these lines at the end of a long life, passed for the most part in diligent study of the movements of human thought, and of the communications by which that thought has been directed and enlightened, the future presents itself to my mind with singular brightness of promise."

THE JOURNALS OF GEN. GORDON AT KARTOUM. Boston: Houghton, Mifflin, & Co. 1885. pp. lxiv. and 479.

THIS volume contains a portrait of the General, a preface and introduction by the editor, Mr. A. E. Hake, two papers by Sir H. W. Gordon on Gen. Gordon's position at Kartoum and the unsuccessful attempt at relief by Sir Charles Wilson, a description of the Journals by the same, and the Journals themselves, which are six in number beginning Sept. 10, 1884, when Col. Stewart had left bearing with him the narrative of events up to that time, and ending Dec. 14, 1884. To the Journals are appended several letters referred to therein, together with an account of the massacre of Gen. Hicks's army, and other documents. The Journals proper fill 365 pages, and are printed in large type.

Every student of history, every student of character should carefully read this account. Written by a man who, in China, had achieved wonders by the apparently unaided exercise of his own will, and who, in the Soudan itself, had won lasting fame, they tell of final defeat. Going out to do a great deed for his nation, he

found himself helpless. Governor-general of an empire, he was shut up in his capital. He could, however, have made his escape probably, at least he felt sure of it, but would not attempt it. With nothing to gain by remaining, he stood by his post. Wearied with watching, distrustful of his government, underrating the difficulties of reaching him with a relief force, he wrote many sharp words which do him no honor and which,— at his own advice,— should have been pruned away; but no one will read and overlook the utter exhaustion which months of watching and fighting had produced.

He was a difficult man to coöperate with, and he would not be controlled, but he was brave, sincere, humane, and noble.

We doubt the wisdom of blaming any one for Gordon's death. He himself was too daring in entering danger and too obstinate in refusing to leave it. If England's generals are not great leaders, they seem to have done all they could. It was all a bad business.

How should I Pronounce; or the Art of Correct Pronunciation. A Manual for Schools, Colleges, and Private use. By Wm. Henry P. Phyfe. New York: G. P. Putnam's Sons. 1885.

A convenient little book in small quarto form of three hundred pages here brings before us the subject of pronunciation magnified, and not unworthily, into a science and an art. As a science, the nature of articulated sounds, the physical nature of sound, the sounds in relation to the English alphabet, the organs of speech, alphabetics, or symbols in general as representing sounds, are here set forth in bright, terse chapters full of interesting facts; as an art we find "rules and suggestions for becoming proficient in English pronunciation," and a list of over one thousand words frequently mispronounced with their correct pronunciations indicated according to both Webster and Worcester. While the latter part of the work is not different essentially from a number of practical manuals recently published, the first part seems to bear out the promise of the author in the preface to supply that which has hitherto been wanting,— a treatise on pronunciation in its most general sense, and which shall not merely enumerate defects, but give reliable laws by which to judge of the correctness of our own or others' speech. For the first time to our knowledge has sound as the *substance* of speech in distinction from the articulation or form of it — a distinction interesting to the student of Sweden-

borg — been made a matter of careful analysis. As a specimen of the author's mode of treatment, we will quote a single passage relating to the sound of *a* in *arm* : —

"It is the purest and most vocalized of all the tones of the human voice, and is entirely produced by the vibrations of the vocal cords without intentional obstruction. . . . This sound is the vocal *par excellence* of the language; it is the farthest removed from the consonants. It is commonly known as the Italian 'a,' and is a favorite with singers, actors, and elocutionists. Its occurrence is frequent in most of the modern languages; in the Romance tongues (French, Italian, Spanish, Portuguese) it is very common. In the Sanskrit it is very often found forming over one-fourth of all the uttered sounds, and occurring more frequently than any other sound — vowel or consonant; whereas in German it does not exist as more than one-twentieth, and in modern language as more than one two-hundredth of the whole."

When we shall have progressed far enough in the Science of Correspondences to warrant our beginning the study of languages and their modifications on the basis of its laws, facts like this just quoted will acquire a new and deep significance. F. S.

Poems. Original and Translated, by Charles T. Brooks. With a Memoir by Charles W. Wendte. Selected and Edited by W. P. Andrews. Boston: Roberts Brothers. 1885. pp. 235.

The name of Mr. Brooks is a familiar one to thoughtful persons outside of his own religious body. For thirty-seven years he was pastor of the Unitarian Church at Newport, where he made wide acquaintance among literary people; and his own literary work, especially in the way of translations, gained him some reputation. He was a very sweet, pure, and beautiful soul, always wearing an unworldly and seraphic look, and always carrying in his heart an abounding love for all his fellow-men. There seemed to be no malice in him. Naturally he was a transcendentalist. The very guilelessness of his nature made him so, and prevented him from understanding the deepest needs of erring human beings. So to the New-Churchman neither his spiritual experience nor his utterances upon spiritual themes could be very helpful. But rarely do the Christian virtues of humility, gentleness, and sweetness of temper have so perfect an exemplification, and none can read the story of his life without being moved to acquire a better mastery over self.

Mr. Brooks had a genuine poetic gift, as is shown by the well-edited selection from his poems that accompanies the memoir.

His faculty in translation was a peculiarly happy one, and obtained the approval of even so stern a critic as Carlyle. A good instance of it may be seen in the rendering of Joan of Arc's Farewell to her Home, from Schiller's play, which is poetic without being too free, and sufficiently exact without being literal.

A word should be said in praise of the tasteful appearance of the volume, which is an excellent specimen of book-making.

E. H. S.

The Greater Origins and Issues of Life and Death. By J. J. G. Wilkinson. London: James Speirs. 1885. pp. 496.

Almost everything could be considered under this subject without cause being given for the charge of digression, and therefore we cannot criticize the decision of this good and venerable writer to say his word on every subject,— cholera, conscience, correspondence, hospitals, cause and effect, vaccination, evolution, physic, prisons, surgery, creation, heredity, atheism, democracy, Swedenborg's work on the "Divine Love and Wisdom," the Jews, education, drugs, spheres, and so forth. A ready writer, with a style resembling Carlyle's in a slight degree, Dr. Wilkinson has written as his professional life, or his reading, or national events led him, and has produced a bulky volume, which his publisher has presented in excellent paper and type, and which contains, with many repetitions and some needless asperity, much that is entertaining and instructive, and that bears testimony to his goodness of heart and keen observation of evils and their causes.

The Song Celestial. Translated from the Sanscrit Text, by Edwin Arnold. Boston: Roberts Brothers. 1885. pp. 185.

To the Western mind which seeks light rather than repose, the Indian lore which Mr. Arnold has brought forth in his "Light of Asia," and other works of high literary finish, does not as yet seem to be useful. But as all religious literature is worthy of study, so the English-speaking world is greatly indebted to Mr. Arnold for presenting it with the treasures stored up in the Sanscrit. The "Song Celestial" represents a discourse between "Arjuna, Prince of India, and the Supreme Being under the Form of Krishna," and is translated into blank verse with occasional rhymed portions. The retention of the long proper names embarrasses the reader, but he finds passages which are full of beauty. The ideas presented are vague, and partially pagan, but they have a fascination

for some minds which rebel against an unjust condemnation of systems not fully Christian.

CAMP-FIRE, MEMORIAL DAY, AND OTHER POEMS. By KATE B. SHERWOOD. Chicago: Jansen, McClurg, & Co. 1885. pp. 212.

THOSE who have not forgotten the days of 'sixty-one to 'sixty-five will enter fully into the spirit of the war poems. We suppose them to have been written for occasions of soldiers' reunions since the war. They ring with martial music and with true patriotism. "The Old Flag," "Thomas at Chickamauga," "The Drummer Boy of Mission Ridge," and "The Black Regiment at Port Hudson" have seemed to us of the best. The volume, which is very tastefully printed, belongs to a literature which stirs sad, but helpful, memories. We are very sure that its publication will do the country good.

The Andover Review for July, contained an important paper by Professor Ladd, author of the "Doctrine of Sacred Scripture," on the Bible. Under the head of "The Question Restated," he shows that the real question to be answered is not as to theories of inspiration, but is simply, "What is the Bible?" To this question, Professor Ladd answers with great clearness of statement, that the Bible is simply history. Having declared this, he of course shows with ease, that, as history, the Bible is defective. He has no difficulty in showing that, as history, the Bible is not inspired. He seems to overlook the possibility of the Bible being anything else. He would say that the New-Church doctrine on this subject was, like all others, an effort to escape the logical conclusions to which he comes. But, although the Professor does not see Him, the Lord is there; and although his words are to the Professor uninspired, yet they are to others "spirit and life."

THE *New-Church Magazine* (London) extended its July issue from the usual forty-eight to eighty pages. It was a deeply interesting number, containing a paper on the Opening of the Sixth Seal, by the editor, Rev. R. Storry, a sermon on Death, by Rev. J. F. Potts, a paper on Missionary Work, by Rev. J. Deans, and other matter of equal value to us and to our English brethren. We did not like some expressions in Mr. Potts's sermon, such as, "As soon as man dies as to the flesh, he begins to live as to the spirit. He puts on what the Apostle Paul calls the spiritual body." Our people ought to protect every word from being misunderstood.

THE NEW CHURCH.

Swedenborg and Guion.

THE study of the works of Madame Guion may be pursued in two ways, the enthusiastic and the rational. Neither of these ways should have any thing of prejudice in their pursuit, for prejudice obstructs study, whether it be for or against a writer's reputed views. We may refuse to read the works of this gifted French-woman, and there is an end of it. Or we may read either blindly or carefully. Read blindly, her works are capable of exciting an impression that she was an extraordinary woman, who anticipated Swedenborg in important ways. This impression may obtain also with respect to Behmen, Bourignon, and some others. We call this the fruit of a blind reading, because it ignores the gross errors on essential points into which these writers fell, or in which they remained, and puts a faint glimmering of light for broad day. Except in regard to the depravity of the times, these writers have taught nothing, and on this point their views were not firmly fixed by their understanding of prophecy.

The rational way of studying these writers does not diminish the interest attaching to them as fearless in their warnings and earnest in their piety, but it quietly asks, what system of truth is there, if any, what interpretation of the Word, if any? What it finds it does not depreciate, but sets it in the light of a full system, revealed through a well-developed intellect, and being the actual fulfilment of prophecy. Viewed in this light the teachings of the mystics, however sincere and significant of what was to come, are seen to contain nothing of independent value, except as regards their personal history and the history of the persistence of the effort after a perceptive and pure religion. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things;" these words describe perfectly the attitude towards the mystics of one who has come to see in its depth and clearness the perfect system of theology made known by the Lord from his Word through Swedenborg for the perfection of Christianity.

As our readers may not find means to make the study for themselves, we propose to examine to some degree Madame Guion's

interpretation of the Pentateuch. In the first place we shall notice that it rests on no general principles which she lays down as a basis. It was written with intense rapidity, she says, and she seems to regard this as noteworthy, but it is really a bad mark, showing that she was rather enthusiastic than studious. Moreover, she skips a very large part, taking only such verses as afford a ready lesson. Besides, in it all there are very few interpretations, but most of it is mere exhortation and the praise of "abandon" or quietism, a passive indifference to action supposed to flow from the right relation with God.

But not only does this "abandon" come in to give her a point of view from which no true interpretation can be seen, she is a believer that the Fall came about through the subtlety of a "superb angel," she understands that the world was created out of nothing, she is a perfect Calvinist in respect to predestination, she holds to the Atonement of the Son "laden with the multitude of our crimes," she teaches a Trinity of three "distinct persons," she asserts the need for every one of a priestly director whose word is to be received without question.

These are some of the errors which show that Mad. Guion belonged wholly to the Old and not to the New. Her "interpretations" are said to be of the "mystical sense," but all our readers know that there is no such sense, and that the spiritual sense cannot be seen by one in the dark of thoroughly perverted doctrines. We shall not be surprised to find but little light in her pages. That she had a perception that there was more in Scripture than the letter, is clear; and that in some cases she saw the right signification, is at once to be granted and demonstrated. Thus she speaks of the birds as denoting elevated conceptions, of the country of the Canaanites as representing the corrupted world, of children as denoting good works, of the patriarchs as prefiguring the Lord, of bitter herbs as indicating temptations, of the tabernacle as standing for the dwelling of God in man, of the hand as denoting the acts of the body, and of the linen garments of the priests as representing purity.

These suggestions are much older than Mad. Guion, and indeed were surpassed in accuracy by Origen in the third century, but they should not be undervalued. They are general, indistinctly stated, and not carried out at all in the explanation of particulars,

and they represent all of a volume of four hundred pages, that we have found it possible in reading to regard as defensible.

Ideas of an opposite character are very many more. The waters gathered together in one place denote the turning of sweetness into bitterness, the Tree of Knowledge whereby Adam and Eve fell is Jesus Christ, Lot's two daughters are praised as silence and retreat, Rebecca in deceiving Isaac acted by Divine inspiration, the coat of many colors describes the varying states of the unregenerate, Israel means "prince against God," the ten asses of Joseph mean the Ten Commandments, the burning bush typified the love of shepherds, the scapegoat stood for those in the inferior or "active" life. These are among the evidences of the very limited insight which this writer possessed.

The conclusion is, that the ideas which Mad. Guion brought out, bear no comparison with the explanation in the "Arcana." That is an interpretation founded on true doctrine, dealing with every verse, revealing the Word as it is understood on high, and making it more and more precious. In studying this "mystical sense," however, we are not instructed; we are left in the darkness of the mediæval Church, and we can draw nothing to add to the explanations given through Swedenborg.

The Fear of a Hierarchy.

We are frequently reminded that there have been and still are those among us who fear the establishment of a rulership through priestcraft. Those who have once imbibed this fear find food for it in matters which are regarded by others as the peculiarities of some minister, or the temporary control of some strong mind over others in a single society or locality. We equal others in our dislike of some views, and we are apt to hear expressions of them where others have no suspicions, but we see not the slightest reason for fearing the thing which some call "hierarchy" and others "ecclesiasticism."

Is it not clear that the people who can be of the New Church must be of such a nature that their blind following of any leader is impossible? Is it not quite evident to those who learn the character of our people in Convention and out of it, that they are very far from being led astray in this direction, and lean in the very opposite direction? If one comes into a general meeting who does not seem to be doing his own thinking, but is merely reflecting the

opinions of another, does he not at once lose all influence? If, under the plea of an orderly ministery, any one should endeavor to exercise an authority which had no justification in use, would not his name become a reproach?

Such a trial may be permitted our people at any time, but it will not be permitted except for their good, which might be found in their being led to protect themselves and to look less to men and more to the Lord.

We deprecate the fear which leads some to see danger in the mere conceit of some ill-educated or ill-balanced minister. In his self-confidence he may go forward with unwise energy, and may greet the advice of wiser heads with scorn, but here lies no danger to the general body. They may see with regret the man's mistakes, they may learn to suspect his judgment and even to feel that his employment by a parish is not helpful, but there may be felt in regard to him neither enmity nor apprehension. If he be a good man at heart, he will learn from experience that his place is lower than that he first took. If he be not a good man at heart, this will in time appear, and he will have more need of pity than of condemnation.

The ministry has its dangers as has every use. We all know the possible abuse of the legal profession, and of other lay occupations. The clergy are in danger of desiring to be served rather than to serve, and this is seen in anything which expresses a sense of personal superiority over the laity. This danger, we think, is known, and we hope and believe that our people will try, and do try, to assist their ministers in avoiding it.

An Open Letter.

A MARKED copy of *John Swinton's Paper* contains a letter addressed to our ministers by "a New-Church brother." The letter begins thus: —

"*Rev.* ———, *Dear Sir and Brother.*—Not the less respectfully that, for reasons, his name is withheld, a New-Churchman requests your acceptance of *John Swinton's Paper* for a season, free of charge. You are entreated not to decline to give one hour a week to the paper, in a spirit of willingness to know what of truth it may contain, and what of good use it may be calculated to promote. If you are consciously in sympathy with the aim by which it is inspired,— the true welfare of all, without the real hurt of any,— you will find in it fresh and concentrated stimulus to your aspirations for the reformation of existing social conditions, in which the selfish greed that has dominated mankind for ages has inevitably ultimated itself."

The writer then dwells upon the connection between Mr. Swinton's aim and that of our people, and suggests that a more determined attitude in defence of working-men should be taken by our ministers.

Mr. Swinton despises ministers, whom he seems to regard as wholly venal, but we believe, from a regular reading of his paper, that he would change his views in this respect if he permitted himself to become acquainted with them. Some things in his paper we join with, but we do not like greenbackism, nor reform by lawlessness, nor the antagonism of whites against blacks and Chinese. The oppressed can be helped, we fully believe, without any dependence upon what is wrong in principle.

Calvin Day Noble.

The decease of Rev. C. D. Noble, which took place at Riverside, Cal., on the twelfth day of July last, removed to the spiritual world one who was a few years ago among the most promising of our ministers. Always shy, and always suspicious of his ability to do good to others, he was known as one whose labors had been blessed with the establishment of the Cleveland Society, and who afterwards had charge of that in Chicago. We learn that he was born in Rochester, Vt., Aug. 13, 1840, and graduated at Middlebury, in 1864. He at first engaged in newspaper work near home, and also in Texas. He entered our ministry in 1867, and soon became known as a preacher with unusual gifts, a highly cultured manner, and a richly poetic style. His sermons, when printed, were read with eagerness.

In 1870, he removed to Chicago, and took charge of the chapel in the southern section, in the hope that an independent society would be formed. This was not effected, and his work was joined with that of Dr. Hibbard in general charge. He was not well in Chicago, and gave up ministerial work in 1874, and removed to California. Here extreme feebleness of health and an excessive development of the poetic side of his nature characterized his recent years. His writings during these years have not been of value, because they lack practical wisdom. His circumstances of isolation and feebleness, undoubtedly had something to do with this.

His wife, Hannah G. Phinney of Waltham, Mass., whom he married in 1870, preceded him by two weeks. They had been fully devoted to each other in this life, and their removal in this

way, therefore, seems pleasant to think of. Four children are left, to be cared for by near relatives.

London Swedenborg Society.

THE annual meeting of this important publishing Society was held June 16th. The Standing Committee reported that spontaneous applications by clergymen and theological students for the "True Christian Religion" and the "Apocalypse Revealed" had resulted in the distribution of 163 copies of the former work and 162 copies of the latter; 6,074 copies of the English translations had been disposed of during the year, and also 110 copies in Latin, 2 in French, 24 in Russian, 4 in Welsh, and 4 in German. Rev. S. M. Warren's "Compendium" had been reprinted, and was expected to perform a large use. From the speeches which were made, it appears that the members earnestly support the Committee in its plans and labors.

The Work in Italy.

PROF. SCOTIA's report of the work accomplished during the year in Italy, shows that a hundred of his translations of Swedenborg have been sold, with many tracts composed by the Professor. He seems to make the best use of every dollar transmitted, and we earnestly hope that his mission will receive increased aid.

THE RELIGIOUS WORLD.

The Church Review on Catholic Unity.

In an exceptionally brilliant issue, that for April last, the *American Church Review* (Episcopalian) has an article from the Rev. W. C. Langdon, D.D., on "The Restoration of Catholic Unity." The writer criticizes such an attempt at unity, —

"As is from time to time presented to the Christian world at the meetings of the Evangelical Alliance, for this, after all, is but the profession of wordy sentiment, not a life-giving principle. It is but the mere utterance of the Christian conscience, constrained to confess the wrong of our religious divisions, while yet not prepared to make any real attempt to heal the breaches it deplores."

But he finds encouragement in contrasting the past with the present: —

"Fifty years ago the controversies which enlisted general interest and which absorbed so much of the attention of the religious public turned on purely *doctrinal* issues. Such issues kept the Calvinist and Arminian in irreconcilable antagonism."

He points out that minor issues growing out of the larger, then operated to divide each sect into several. But these subdivisions have begun to disappear. The Prebsyterian divisions have reunited, and the Methodists seem likely to do so.

The next causes working separation were "ecclesiastical," as to church order and the like.

"These ecclesiastical controversies, if they did not create new divisions, at least asserted new grounds for earlier separations, and certainly broadened and deepened some of these. Yet, within the memory of most of us, these issues have in their turn became comparatively abeyant."

He then raises the question, —

"Why should the churches be longer kept asunder by mere ecclesiastical inertia — by the propellent momentum of the controversies of the past?"

Proceeding to consider the question more prominent in Christian minds, he finds that they turn upon church life and progress, upon the contest with wickedness and materialism, and that the need of Christian unity is urgently felt by all who seriously view the condition of things universal. His closing suggestion is, —

"Let but a few scholarly, earnest, and devout Christian men — men representing fairly the best elements in the different churches of our now divided American Christianity; men from whose hearts is utterly excluded, as sacrilege, not only that self-seeking which so defiles all 'movements,' but also all desire of mere sectarian victory — let but a few such men join quietly, informally, in humble dependence upon the guiding spirit of God, but with a firm purpose that, God so helping them, they *will* find out a way to accomplish this, and then the Christian world will not be far removed from the blessed day for which so many now wait and pray like Simeon."

Disencumbering Theology.

THE London *Christian World* thus speaks of Newman Smyth and his modifications of old theology: —

"Probably the chief thing that would strike any liberal-minded minister, who was, for the first time, considering what presentation of Christianity ought to be offered to those who are beginning to weigh its merits, would be the necessity for disencumbering it of the multitudinous accretions piled upon it by theologians. Precisely this need appears to have pressed upon the author who has endeavored to get rid of the 'overbeliefs' by which the central principles of Christianity have been neutralized, and its reception by the human heart impeded. As it came from Christ, and is expressed in the Gospels, Christianity is not the complex scheme it has grown to be in the transforming hands of the schoolmen. When men ask for the simple gospel and the essentials of the faith, they, in doing so, testify to the inherent conviction that the primal character of Christianity is one of extreme simplicity and few formulas."

Instinct better than False Theology.

A MOTHER, writing to the *Christian Union* for advice as to the religious instruction to be given her little boy, made this inquiry: —

"My little boy often spoke of God's seeing us and we not being able to see him. I told him we were not like God now, referred to our weak, sick bodies, and short-sighted eyes; then at one time added, without premeditation, 'But God did live here on the earth once, so that we could see him; he had a body like ours,' etc. Since then he has been much interested in the life of Christ. I have never told him that through Christ's suffering we are saved from our sins, and though I say Jesus, he always says God. His prayers begin, 'Our Father.' Have I made a mistake that I must rectify? and how shall I tell of Christ as our Saviour? On any other subject I could advise with friends and neighbors, but in religious matters must seek aid through correspondence, and, as I consider the *Christian Union* one of my best friends, and have received answers from it before, I beg to be excused for taking the liberty of questioning again."

It is seen that the mother hesitated to tell her child the exact truth from fear that she might be mistaken. Her appeal to the editor is frankly but most unsatisfactorily answered thus: —

"You have done right, we think, and we should not attempt any elaborate explanation of the relation of God the Father and Jesus Christ. In religious teaching of children, let the simple, practical, daily needs, daily sorrows, and daily blessings be used to bring the child into communion with God; whether with God as the Father, or God as manifested through the Saviour, it is not necessary always to inquire. As a child grows older, and learns of the earthly life of Christ, he will naturally come to feel toward Him as a helpful elder brother, always tender, always strong, always sympathetic. Precisely what relation Christ now holds to the Father the child must leave, as must we elders, at least until this mortal shall have put on immortality."

May the day soon come when the editor can say with Thomas, "My Lord and my God," and so receive the blessing promised to those who have not seen and yet have believed!

Dr. W. H. Ward's Exploring Tour.

We reprint from the *Springfield Republican* an account of the expedition lately engaged in by the leading editor of the *Independent*: —

"The purpose of the expedition was to look over the countries where the great Assyrian, Babylonian, Persian, and Palmyrene empires and civilizations flourished, and to find where further explorations could advantageously be carried on, and whether American enterprise could take any part in the study of the relics of ancient days, and secure any of them for this country. The Turkish Government now allows no excavations to be made by foreigners, and it does not make any itself; it does not allow any export of antiquities, but it takes no measure to preserve them, and the mighty ruins of Babylon and other cities are mere quarries for Arab buildings, as they have been for centuries.

"Dr. Ward was accompanied on his journey by Prof. Haynes, of Robert College, Constantinople, and Prof. Sterrett, of the American school of archæology at Athens. They made up a caravan at Marash and Aintab, north of Aleppo at the foot of the Taurus, and with an escort of one or two Turkish soldiers, began then a five-months' journey in the saddle. They went to Jerabis on the Euphrates, the site of the ancient Carchemish, which the late George Smith discovered; and there they photographed the sculptures exposed by Smith's diggings for the British Museum, which had never before been photographed. They visited Mosul on the Tigris, the site of Nineveh, near which are the mounds of Kouyundjik and Nebbi-Yunus, beneath which lie the Assyrian palaces. They also made an excursion to Khorsabad, which Sargon built, and whose spoils are in the Louvre, and thence went to Arbela, where Ishtar was worshipped, and where Alexander defeated Darius, B.C. 331. They staid a fortnight in Bagdad, the representative city of oriental civilization, and a central mart for antiquities. Thence they went to Babylon; to Sippara (the Biblical Sepharvaim), where Hormuzd Rassam has been exploring; to Birs Nimrud, and to nearly all the ruins between the Euphrates and the Tigris, and down to Sheik el Shuyukh. Then returning to Bagdad, the expedition crossed the Syrian Desert to Palmyra, where they took photographs and paper 'squeezes' of the Greek and Palmyrene inscriptions, and returned by way of

Baalbec to Beirut, where the caravan was disposed of. Prof. Sterrett went on a new expedition, Prof. Haynes returned to Constantinople, and Dr. Ward came home.

"The expedition made many interesting finds, but these are for the most part reserved for his own telling, some doubtless in magazine articles, and all in the book he will publish by and by. But he says that 'one of our most important discoveries was that of the site of the larger and original Sippara, on the banks of the Euphrates, which no traveller had visited before.' Dr. Ward hopes that $10,000 or $15,000 a year for a number of years will be spent in sending out expeditions, larger and better equipped."

Progress in the Wrong Direction.

THERE seems to be a progress in the wrong direction among Episcopalians of the high-church class. We take the following from a New-York despatch: —

"The Rev. Arthur Ritchie, the high-church rector of the Episcopalian Church of St. Ignatius, has built a lofty chancel partition nearly as high as the ceiling, and extending from one side of the church to the other, shutting off the sanctuary from the people. Ornamental gates of brass scroll work give access to the sanctuary, and looking between the pillars in the partition, the congregation can see the tall candles burning on the high altar. High above the gates is a wooden crucifix with a life size figure of Christ. When the procession of choristers entered the church, a puff of incense burst through the open doors. Down the side aisle and up the centre aisle the procession passed, with a tall crucifix borne in front and a white-robed censer-bearer swinging his censer. A banneret encrusted with gold embroidery of the figure of the Saviour, was carried aloft by a long-bearded man in a white gown and red sash. After the first part of the service was finished, the Rev. Mr. Ritchie announced that mass would be said every day this week except Thursday. The service was intoned."

In the Love of Truth.

OUR readers have already learned of the independence and openness to new truth which characterize the mind of S. B. Crane, D. D., of the Baptist Church. In the *Quarterly Review* of that body he lately said,—

"If men really believe that all truth is discovered and comprehended, it is their right and privilege to declare their belief. If men really believe that, while there is much of undiscovered and uncomprehended truth, it is dangerous to seek for it, they should be allowed to declare their belief. But when a presumably honest man makes his own the inspired Psalmist's words, 'Open thou mine eyes that I may behold wondrous things out of thy law,' and believes and declares with the Psalmist that there is Divine truth not yet reached by human thought, nor adequately set forth in human theologies, it is not fair to class him with those 'advanced thinkers and progressive theologians' who have abjured Christ and denied his gospel.

"It is true to-day as it was in the time of the apostles that the Church knows only in part and prophesies in part. Students of the Bible are not entirely one in opinion. Debate is inevitable. Let it be engaged in solely for the discovering and elucidation of truth."

A Real Heaven.

A LAY writer in the *Bibliotheca Sacra*, speaking of the Future Life, says: "Christians recoil from the realism of Swedenborg and his sentimental imitators."

He does not say that what he calls Swedenborg's realism is also that of the Holy Word. He quotes the expression "eye hath not seen," and so forth, as indicating the limit to which the Scriptures go in telling of the other world. He forgets what the patriarchs saw, and what was seen by Manoah, by Elisha's servant, by the prophets, by the disciples at the Transfiguration, by John in Patmos.

This is a common mistake, and it is due to ignorance of the Scriptures and to a traditional belief, received without examination, that they are silent as to the spiritual world.

An Error in the Revision.

AN English correspondent of the New York *Independent* has pointed out that one of the notable changes made by the revisers is itself an error. In I. Kings x., 28 we now read that "linen yarn" was brought out of Egypt. The revisers render it "droves of horses," but it would appear from the learned correspondent that the word so rendered is a proper name, that of Coa, in Asia Minor, a district famed for its horses which are mentioned in Assyrian inscriptions and elsewhere. Instead of saying as before, "And Solomon had horses brought out of Egypt and linen yarn," we seem to be right in saying "out of Egypt and out of Coa."

Graded Sunday-School Lessons.

THOSE of our people who some time ago came to feel the importance of preparing graded lessons, and of giving up the uniform-lesson system, will not be surprised to learn that those who have for years used the International uniform lessons are beginning to be dissatisfied. Thus the *Watchman* (Baptist) says:—

"But even though the selection of lessons were more nearly what is to be desired, it is a growing conviction that it is a mistake trying to adapt the same lesson to persons of all ages. There are passages in which the leading thought is above the comprehension of very young persons. Those charged with the duty of

primary instruction are driven in such cases to fix attention upon some incidental feature, and treat it as if *that* were what the lesson was meant to teach. In this way a thoroughly distorted view of the subject is presented. To avoid such wresting of Scripture, as many as two parallel courses should be arranged for,—one for primary classes, and one for the school at large. Let infant classes be fed with milk and not with strong meat, and to this end let a body of selections from Scripture be framed especially for their instruction."

Against Tri-Personalism.

THE *Watchman* (Baptist) recently printed, at the request of "an esteemed pastor," a declaration of faith which he had prepared, and which he desired to see introduced. His first article was,—

"We believe in God the Father, God the Son, and God the Holy Spirit."

Upon this the editor commented very frankly,—

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